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# **CREATIVE EDUCATION**

## **A STUDY IN EDUCATING FOR DEMOCRACY IN INDIA**

BY  
**W. M. RYBURN, M.A.**



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## INTRODUCTION

If I were asked to sum up in a sentence the weakness of our present educational system in India I should say that, generally speaking, its effect is to make pupils imitative rather than creative. By this I mean that from Primary classes up to University classes, students are trained to assimilate passively, and are given few opportunities and little encouragement to express themselves actively. The main emphasis of our whole system is on giving knowledge rather than on the development of the personality through activities of various kinds, physical, mental and spiritual. We have an outstanding example of this in the sphere of moral and religious instruction. All our emphasis is on instruction, and practically no attention is given to providing opportunities for carrying out the instruction in everyday life.

There are various elements in the situation which contribute to this state of affairs, and which must be changed or eliminated if we are to have an education which can rightly be termed 'creative', and which will produce the type of citizen required if men and women are successfully to live a democratic life.

1. In our present system there is a lack of freedom, and of opportunity, for showing initiative. This is true of schools, teachers and pupils. Departmental control is too rigid, and this results in teachers being unwilling to give children in school the necessary freedom for expression, and for developing along lines suited to them.

2. Our system is one which emphasizes mass production rather than the development of the individual. This is accentuated by the large classes found in almost every school. No real education can be given when a teacher is required to 'teach' a class of fifty pupils.

3. For this reason there is a lack of a right personal relationship between officers and teachers, and between teachers and pupils.

4. The external examination system, as we have it, strengthens the tendency to imitation and passive assimilation of knowledge. It need not do so, but certainly acts against all creative effort, as things are at present.

5. Our educational system is still far too subject-centred and not sufficiently child-centred. Curricula are determined too much according to our ideas of what we think will be useful to the child in later life, rather than according to what will enable the child to live a full life at the particular stage he has reached. And judged even by the criterion of usefulness for later life, a considerable amount of what is taught the child is of no value.

6. Insufficient stress is laid on knowledge of child nature, and on right methods of dealing with children, apart from methods of presenting subjects. This is but another aspect of the fact that our education is not child-centred.

7. This is to some extent the result of insufficient or bad training of teachers, and of lack of care in selecting suitable people for the teaching profession.

8. As pointed out many years ago by Mr. Mayhew in his book *The Education of India* (Faber), education in

India is too narrowly vocational. Secondary education leads almost exclusively to a narrow group of professions ; what we term ' white collar ' jobs. It is not related to the ordinary life of the overwhelming majority of those who get the chance to avail themselves of it.

9. This is largely due to the fact that secondary education is most unfortunately dominated by the University through the Matriculation examination. One of the reforms most urgently needed is to free secondary education from the domination of the University and, incidentally, the reform of the University itself.

10. Apart from defects in the quality of education in India, it is distressingly defective in quantity. No real attempt has been made to give every boy and girl a chance to be educated.

One could go on multiplying weaknesses but enough has been said to indicate the main lines along which reform must come. We cannot, of course, simply scrap all that exists at present and build up an entirely new system. Nor is there any need to do so.

Every one will welcome the report of the Central Advisory Board. If its recommendations are carried out, a great deal will be accomplished on the administrative side, in connection with the type of schools needed, and, particularly, in greatly extending the quantity of education. It thus marks a great step forward. But the success of the scheme outlined in the report depends finally, as does everything in education, on the quality and aims of the personnel of the educational system, that is, the administrators and teachers. We may provide better schools, smaller classes, more freedom, a better curriculum. All these are essential for progress. But administrator and

teacher must know what they are aiming at, and must have some idea of how to achieve their purposes. Hence, especially at this time of transition, a consideration of a creative education which shall produce true citizens of a democracy, and of the measures necessary to improve the quality of our education, so that it no longer produces those who are simply imitative and assimilative, is of great importance.

The making of any such change will mean a new orientation in the thinking and practice of teacher and administrator. It will not mean giving up all that has come down from the past. But it will mean a return to some values, such as that of a close personal relationship between pupils and teachers, and between teachers and officials, which have been recognized in the past but have now been lost sight of. It will mean keeping certain elements of education, such as the giving of knowledge, in their right place, and not allowing them to usurp the whole of the picture, as they are apt to do at present. It will mean, in many cases, the introduction of new elements, particularly in connection with discipline and teachers' dealings with pupils, and the training of the emotions. It will mean experiment along many different lines. But we must have a definite idea of our goal and of the type of education we are going to give, and of why we are giving it. Hence, the importance, at the present juncture, of a consideration of a creative type of education which will be a foundation for the democratic way of living.

Needless to say, such an education must be for all; for girls as well as for boys. All that is urged in the pages that follow applies just as much to girls as to boys. It is

a mistake to treat girls' education as a separate subject. The girls of India must be catered for by a national system just as boys are. There will be certain places, such as in the content of craftwork, and in physical education, where the work done by girls will differ from that done by boys, but all the main principles of a creative education are equally valid for girls and boys. Whether it be in creative administration, in the type of school, in the relationship between teacher and taught, in the qualities of a creative teacher, the principles involved apply to both boys' and girls' education. This is why the Central Advisory Board have not differentiated between boys' and girls' education in their report.

'The past tendency to treat girls' and women's education as a problem of its own—it still enjoys a chapter to itself in many Provincial education reports—has distracted attention from the fact that in any modern community it is even more important for the mothers to be educated than the fathers, and that consequently all educational facilities, *mutatis mutandis*—and the differences are by no means so fundamental as the old-fashioned imagine—should be equally available for both sexes. It is therefore assumed in the following pages that whatever is needed for boys and men, not less will be required for girls and women. This may even apply to Technical Education not many years hence.'

<sup>1</sup> Report of the Central Advisory Board of Education, p. 4.



## CHAPTER I

### *THE MEANING OF CREATIVE EDUCATION*

#### A. WHAT IS CREATIVE EDUCATION ?

ONE of the ideals which is very much to the forefront in all modern thinking is the ideal of freedom. Particularly in India is freedom the basic element in most of the thinking that is being done on political problems. While men may disagree on what freedom will mean, and on what they will be able to do with freedom, yet the desire for freedom is the common ground on which, until we begin to define it exactly, all meet. But usually freedom is thought of purely along political lines. It is certainly true that political freedom is the first necessity for progress. Yet it is only the first step. We cannot maintain a free society or a free state simply by political means and institutions. Mere political freedom may mean and, in fact, all too often does mean, nothing but freedom for one class in the state to dominate and exploit the rest of the people in the community. The character of a community depends on the character of the individual members of that community. Real freedom in a community is the result of the way in which the members of that community act and live. This, in turn, depends very largely on the way in which the members of the community are educated as they grow up, using the word 'educated' in its fullest sense. In order to build a free society in India, which will be able to make the best use of political freedom, the education given those who are the coming Indian citizens

must be planned along right lines. This is the great question which confronts us today in connection with education in India. How are we going to develop and create the type of citizen, from the youth of today, who will be a worthy member of the free India of tomorrow, and who, moreover, will do his share in creating that free Indian society ?

Many and varied have been the definitions of education. In all of them is some measure of truth. In all definitions worth the name, the development of the individual is set forth, explicitly or implicitly. But what is sometimes lost sight of, or at least does not get the emphasis that it should get, is the essential fact that whatever is done for the individual, or by him for himself, should have a purpose, a purpose that is outside and greater than himself, but to which his individual life is vitally related.

That purpose can be expressed in various ways. It is implied in the idea of education for citizenship, in the religious idea that to save one's life one must lose it, in the general idea of service of one's fellowmen. The individual lives in, and develops through, society. Without the community of his fellows he is, and can be, nothing. At the same time, the community depends on the individual, and on the contribution he makes to the common life. Each needs the other. Each is helpless without the other. The individual finds his great purpose of life in service of the community in one form or another. The community finds its purpose in the development of the individual. Each exists for the other. The progress of the community is reflected in progress in the lives of the individuals composing that

community. The progress in the lives of individuals is reflected in the progress of the community. Education, then, must be as much concerned with the community as with the individual. It is not enough for the educator to confine himself to the individual, though this must be his first task. Even then, what he is dealing with is not an individual in a vacuum. It is an individual in society. But the educator has also to concern himself with the purpose in life of the individual, and with the reaction of the community and society on the individual. Disregard of these two latter tasks, and concentration simply on the first, will result in disaster.

When we speak of creative education then, we are trying to keep in view these three tasks of the educator. They are, firstly, the harmonious development of the individual's personality so as to enable him to use all the powers with which he has been endowed, powers of body, mind and spirit. Particularly will he try to guide development along the positive lines of the love sentiments, and of creative and constructive work. This means that the growing child will be helped gradually to develop a love for, and interest in, the higher things of life, so that the centres of interest in his life will be objects worthy of his devotion. The educator will try to help him to develop love of truth, true patriotism, love of learning and a desire for exact knowledge, sympathy for others and an interest in what others do, a passion for justice, love of goodness and of the beautiful, physical and moral, and a desire to work for righteousness in all spheres of life. Secondly, the educator must strive for the development in the individual of a realization of a great purpose for his life, a purpose outside himself, of a realization of his

relation to society and all the implications of this, thus integrating his powers and desires and giving them a focus ; in a word, enabling the individual to relate himself in a practical way to society. This involves helping the individual to learn how to live and work with others ; to understand that every right implies a duty ; to train himself to be ready and willing to undertake responsibility, first in small matters, then in bigger ones ; to form habits of service and co-operation, and, particularly, to develop the co-operative spirit and technique. Thirdly, the educator must strive to develop persons who will not be the victims of their environment, but will react positively and creatively to that environment, revolutionizing it, and who will do their share in creating a new earth ; who will be apostles of a new age, thus carrying on the creative work of God in society.

The aim of a creative education is to change society, not by force or by legislation or by propaganda (in the bad sense), but by sending out into society individuals with creative personalities and high purposes, who will, by their activities, create a new political, economic and social system.

History gives us many examples of those who, summing up in themselves the tendencies of the times, yet added that spark of drive and creative inspiration which enabled them to, as we say, change the course of history. It is impossible to deny that, however much such personalities may have owed to the community in which they lived, and however much they may have been the product of the forces at work in the social *milieu* of their times, they yet supplied that extra creative power and initiative which bring change and progress.

Sometimes such people are prophets, declaring revolutionary ideas. Sometimes they are men of action. Sometimes they are a combination of prophet and man of action. Inevitably they are, to a greater or less degree, heretics in different spheres of human thought and action. But as we look back over the course of history we can see that periods of progress coincide with the emergence of such personalities. We may not always know their names. We do not know the name of the first man to use a wheel, or of the first man to plant grains of wheat. The location of the invention of the mariner's compass is disputed. We do know the names of numbers who have been responsible for change in human life. We have, for example, the founders of the great religions : Buddha, Christ, Mohammed, Guru Nanak. We see the same part played by men of science : Galileo, Newton, James Watt, Einstein, Marconi, to name only a few. We find philosophers, Plato, Aristotle, Kant, Hegel, having the same determinative influence on history. We have the living example of Mr. Gandhi in India in our own day. But, known or unknown, it is the creative genius of men and women, down through the ages, which has kept man on his upward path, for it is by the use of this power that man carries on the work of the Great Creator of all things. God's work of creation was not finished at any one period in time. It is continually going on, and going on along many lines. God uses man when he is willing to co-operate. And in such co-operation man comes nearer his Creator than at any other time, or in any other activity.

Quite often great creative personalities have developed and emerged in spite of, and not because of, the formal

education they may have received. But the type of education we need for the future, and especially for the successful working of real democracy, is one which will encourage the development of creative personalities, which will produce creative prophets and men of action who shall be able to mould and shape their environment into something better than it was when they started work. We need an education which will encourage the development of the creative and constructive powers in *every single* person in the community. Naturally we do not expect every child born into the world to be a creative genius. But every normal child has some creative and constructive powers, however weak they may be. If a truly creative education is given, those who have it in them to be creative geniuses will receive a training which will enhance their powers, and give them direction and guidance. And every child will be enabled to use, to the extent of which he is capable, the creative powers with which he has been endowed. Thus he will be enabled to do his share in carrying on the work of creation, whether it be of a new society, a new attitude to life, a new machine, a new poem or a new box. This is what we mean by creative education.

A new society can be created only by men and women. It is men and women who are creative, not legislation or institutions or government departments. It is also true that creative individuals can be developed only through personal relationships. Education has been defined as encouragement. It is an encouragement that rises from a relation of friendship between teacher and taught. It is axiomatic that without this friendly, encouraging relationship we cannot have true creative education.

Love is the great creative force ; not love in the weak sentimental sense, but love in the sense of all that is positive, enduring, patient, tolerant, inspiring, sacrificing, and creative. Now love is the result of a personal relationship. Hence creative education must be an education founded on personal relationships.

One of the great weaknesses of present-day education in this country, from primary school to college, is that the importance of this personal relationship is not realized; or, if realized, has no practical effect given to it. We have classes so large that it is impossible for the teacher to have more than a very superficial knowledge of his children. The individual pupil and teacher are lost sight of amid piles of papers and files and returns and reports, with ever-increasing rules and regulations, and the general mechanism of education departments. Everything becomes a matter of red tape, and, save in exceptional cases, the personal element is altogether lost sight of. The aim is a soulless efficiency which is never achieved. Large numbers of clerks earn their living by finding some fault or other with everything that is done, whether the fault be serious or petty. The result is that the unfortunate teacher loses all hope of ever satisfying his task-masters, and sinks to the same level of deadness as that of the files and their high priests. But the loss of personal touch is fatal for any education which hopes to be creative. If we wish to have an education which will produce creative citizens for the future we must restore the personal relationship between teacher and pupil, and between the teacher and his superior officers in departments.

A creative education is one by means of which

individuals are trained to use all the powers of the personality to the best advantage in any situation in which they may find themselves. The product of a creative education will react actively to his environment rather than passively.<sup>1</sup> He is out to mould his environment rather than to allow his environment to mould him. Creative education is the education which enables the individual to act, and not simply to feel or to form intentions. A typical product of our present type of education was the lawyer, who, when pressed to pay a bill outstanding for over a year, protested indignantly, 'But I had a mind to pay it,' and seemed to think that nothing more need be done about it. Having a mind to do a thing is considered to be equivalent to doing it. Hence the lack of progress, and the general deadness among so many of the so-called educated classes. Creative education is one which enables those who have received it to act, and to act decisively.

Grant us the will to fashion as we feel,  
 Grant us the strength to labour as we know,  
 Grant us the purpose, ribbed and edged with steel,  
 To strike the blow.

Knowledge we ask not—knowledge Thou hast lent,  
 But, Lord the will—there lies our bitter need.  
 Give us to build above the deep intent,  
 The deed, the deed.<sup>1</sup>

It is the aim of creative education to produce those who 'build the deed.'

Iqbal has forcibly expressed the same thought.

The pith of life is contained in action.  
 To delight in creation is the law of Life.

<sup>1</sup> Drinkwater : 'Prayer.'

Arise and create a new world !  
 Wrap thyself in flames, be an Abraham !  
 To comply with this world which does not favour  
 thy purposes  
 Is to fling away thy buckler on the field of battle.  
 The man of strong character who is master of  
 himself  
 Will find Fortune complaisant.  
 If the world does not comply with his humour,  
 He will try the hazard of war with Heaven ;  
 He will dig up the foundations of the universe  
 And cast its atoms into a new mould.....  
 By his own strength he will produce  
 A new world which will do his pleasure.<sup>1</sup>

Such is the stirring call to action sounded by the great poet of the Panjab. This is the call which comes to India today for a creative education.

In studying creative education we have to remember that life is a whole. We cannot divide it into compartments and hope to keep in touch with reality. We may study and discuss certain aspects of life separately. But in real life there is no such division or separation, and even in thought and discussion we have always to be careful to remember that our divisions have no corresponding divisions in reality.

Thus we speak of body, of mind, of spirit. But in real life there are no such separate entities. There is a personality which is body-mind-spirit. Without any one of these we cannot have a personality. We may imagine one, but so far as the real world is concerned we have no

<sup>1</sup> Iqbal: 'The Secrets of the Self', lines 1019-1030, 1033f. (quoted by W. C. Smith in *Modern Islam in India*, p. 115, Minerva.)

experience of one where any of these constituents is missing. Whatever may exist after the dissolution of the body, it is not what we call a person in this world. In the same way we divide things into two classes; material and non-material. This again is a false distinction in so far as it makes us think of life as made up of two entirely separate types of experience. Here again life is a whole. What we call material and non-material are so inextricably bound up with each other that in real life we cannot separate them. We use the words material and spiritual to indicate differences in a scale of values, and because of this we are apt to think of material and non-material as standing for two entirely different orders of experience. This leads us to make an entirely false distinction in life and experience which has no relation to reality.

Food, we say, is material. To be concerned with getting food is termed materialistic as contrasted with saying prayers, which is termed a spiritual experience. But food is material simply because it is a type of thing we can see and handle. What we do with food, the way we react to it, is a matter for the life as a whole. To use ordinary terminology, the giving of food to others may be a 'spiritual' act. The way we procure our food will certainly have a 'spiritual' effect. Our attitude to the system under which we work in order to get our food is a 'spiritual' one. Thus in reality materialistic and spiritual or non-materialistic, are simply words to describe the way in which we react to the various experiences of life, and use our environment.

When a person makes a box he is dealing with what we call a material thing, 'wood.' But whether his

action is 'materialistic' or 'spiritual' depends not on the nature of the particular part of his environment with which he is dealing, that is, on whether it is something which can be handled and seen, or on whether it is invisible and intangible. How we characterize his action depends on his motive and purpose. Making a box may be a 'spiritual' exercise of the powers of the personality or it may be a 'materialistic' one. Any attempt to divide life up into two parts or compartments, according to the objects with which we are concerned, simply results in a dualism which is unreal and destructive of all progress. We have, in the Lord's Prayer, put together, 'Thy will be done in earth, as it is in heaven,' and 'Give us this day our daily bread;' a sure sign that in the mind of the Founder of Christianity the so-called 'material' could not be separated from the so-called 'spiritual.' Any education which is to be creative must implicitly and explicitly recognize this wholeness of life, and the impossibility of dividing life into a false dualism, if real progress is to be attained.

This is not to say that all things in life are of equal value. When the words material and spiritual, that is, non-material, are used, this is often what is at the back of the minds of those using them. The various activities of life will be graded consciously and unconsciously according to their estimated value to the person concerned. When we call a person materialistic, usually implying a condemnation, what we should mean is, not that material things as such are wrong or valueless, but simply that we consider that the person in question has a wrong scale of values, or that he fails to recognize the existence of experience which does exist. For it is just

as possible to go to one extreme as to the other. Life may become unreal and ineffective just as much by neglecting that part of experience dealing with the unseen and the intangible, as it does by neglecting that part which deals with things we can see and handle. It is what we do with life that counts. Using the words in their ordinarily accepted sense, it is far more 'spiritual' to be striving to change an economic system which causes men and women to be exploited and kept down than it is passively to spend time in studying sacred religious books, or in fanatically fanning the flames of religious communalism.

Our present economic and social system is founded on a completely false scale of values. In fact, all sense of true values has been lost. Things, wealth and possessions are valued more than human beings. The task of creative education in bringing about a new system will be to give a sense of real value to life and its activities, and, further, to give those who go out to make a new world a scale of values which will ensure in the individual a right goal in life, and in the community a right treatment of the individual.

This implies an ideal for life. We know that the strong life, the indomitable character, is that of a person who has an overmastering ideal which brings into its service, for its fulfilment, every power and desire of the personality. Such an ideal may work for good or for bad. This depends on the quality of the ideal. But the possession of such overmastering ideals is the exception, not the rule. It ought to be the rule. We see it in such exceptional cases as Ram Mohan Roy, Sir Sayed Ahmed, Rabindranath Tagore, Mr. Gandhi. But it is

not commonly found among the ordinary run of people. Yet it should be one of the chief tasks, if not the main task, of education to bring young people to the position where they accept a worthy ideal for life, an ideal which will integrate the whole personality, and give strength and direction to the whole life. In so far as we are failing here in our education, we are failing everywhere. No real creative work of value can be done by the torn and conflict-ridden personality. A rudderless boat cannot, except by pure chance, complete its appointed journey. It is the task, then, of a creative education to present to all the young people of the country an ideal which will give true value to life, and which will enable them to work out a scale of values and standards of life which will, in turn, enable them to use all their powers in the way, and for the purposes, intended for them by God.

' This generation then has a double task : to create the new order, of which we are always speaking ; to guide the nation through one of the great social changes in its history : but also to train human beings fit to live in the new order... New orders do not necessarily mean a great civilization, nor do improved social conditions inevitably make better human beings. Inhabitants of a slum moved into a modern housing estate may carry their old habits with them and spoil their new surroundings ; and we too may be unworthy tenants of an order however new and good. We have to transform a world with uncertain standards and vague values, with many virtues but no clear philosophy of life, into one which knows how to refuse evil and choose good, clear in its aims, and therefore in its judgments and action. It will not be done

merely by the extension of social services or the abolition of unemployment, important as these are, but by a change of mind and heart. This will not come of itself, nor can it be left to chance. We must do what, in their different ways, Russia, Germany and Italy have done already . . . They have been concerned after their fashion with what Plato calls the science of good and evil, though their idea of good and evil may be very far from the true one. We have not; but unless we get a clear and right idea of good and evil, our new order will come to little, if it comes into being at all. It is a task for education in the widest sense, and needs first an educational system which will make it possible and next, within that system, an education which will achieve it.<sup>1</sup>

This was written for England. It applies with equal cogency to India. We need the ideal which will give us this scale of values of good and evil. We need the education which will enable us to inculcate the ideal. We believe that democracy supplies the ideal, and that creative education is the type of education which will enable us to put our ideal into practice.

## B. WHAT IS DEMOCRACY ?

Democracy is a way of living. As such it is concerned with the whole of life. It is not simply a system of politics, a way of selecting representatives who shall gather together and talk and occasionally pass laws. Democracy is a system whereby the members of a community live together, so that each member can give the

<sup>1</sup>Sir Richard Livingstone : *Education for a World Adrift*, pp. 26-27, Cambridge University Press.

maximum service to the community, and the community can give the maximum service to each individual member. Democracy therefore involves not only a certain type of political system but also a certain type of economic and social system. Democracy is a way of carrying on and regulating the political, economic and social life of a community. The reason that so far in the world, with the possible exception of Russia, we have not seen anything approaching real democracy, is that it has always been thought to have to do simply with politics, and has not been recognized as a way of *life*, and therefore as having quite as much to do with economic and social life as with politics. We have had a limited amount of political democracy but little attempt, except in Russia, at economic and social democracy. But without these there can be no democracy in any real sense of the term.

It is because of this that I say that we have a closer approach to real democracy in Russia than, say, in America, surprising though this may seem to some. It may be admitted that in some respects America is more democratic on the purely political side, although the rigid two party-system in America severely limits political democracy in that country. The modern road from log cabin to White House must be *via* either the Democratic or the Republican party.

But however superior we may think the American or the British political system to be to that of Russia, it is when we come to the economic and social aspects of democracy that we see how Russia has progressed beyond the capitalist countries. And we must remember that political democracy is of no value unless it goes hand in hand with economic and social democracy, issuing in

economic and social equality and freedom. The treatment of the negro is an acid test of American democracy from which it comes out badly. Can a negro become President of the United States? As long as he cannot and as long as the colour bar runs through American life as it does, America cannot claim to have true democracy. This same colour bar ruins attempts at establishing democracy in South Africa.

Now in Russia there is no colour bar and no colour feeling. Nor is there any racial discrimination and feeling against Jews and Orientals. In America and Britain there are tremendous differences in income and in living conditions, which are reflected in social classes and distinctions of various kinds. Though in Russia there are differences in income, they are not to be compared with those found in the Western so-called democracies nor are there any of the class distinctions and social gradations which are found in America, and in Britain. 'In the sphere of economic life the Russian worker is a free man indeed compared with the workers in our capitalist lands.'<sup>1</sup>

As a matter of fact, the countries which can claim to rival Russian success in working out a democratic way of life are some of the smaller countries of the world, particularly the Scandinavian countries, Switzerland, and New Zealand, which latter can boast a freedom from colour prejudice equal to that of Russia.

This comparison has been made to emphasize the point that, when considering democracy, we have to think of more than politics.

<sup>1</sup> Sir Charles Trevelyan : *Soviet Russia*, p. 22, Victor Gollancz.

Democracy has been described in the well-known phrase, 'government of the people, by the people, for the people.' This means, in the first place, that every adult should have a share in the governing of the country; that every adult should have his or her say in choosing those who are to do the work of government, whatever system of choosing may be used. Under democracy the work of government can never be allowed to fall into the hands of one man, or into the hands of a small body of men, or even into the hands of one class in the community. Power, in a democracy, rests finally with the people as a whole. Responsibility is from the top down. Those who govern are responsible in reality, and not only on paper, to the people as a whole, who have placed them in the positions they occupy, and can depose them from those positions when they are not satisfied with the way in which they are carrying out their duties. No system which does not measure up to these conditions can be called a political democracy.

This implies that anyone in the community who has the requisite ability, and the confidence of his fellows, can hold any position in the state. There are no barriers of race, colour, social caste, money, religion, sex or class which shall prevent any individual from doing the work for the government for which he is fitted. This sounds very idealistic, but this is the principle on which a political democracy works, however much it may be departed from in any so-called democracy which has so far come into being. This further implies that every individual of the community shall have the opportunity of getting the education which shall fit him to make the best use of his particular talents, and that lack of

money shall in no case prevent any one from getting this education.

This is democracy from the political point of view. But, as has been pointed out, this, which is so often taken to be the whole of democracy, is but one aspect of a true democracy. The second aspect of democracy is economic democracy. In a true democracy, economic power, just like political power, will be in the hands of the people as a whole, and not in the hands of a few individuals or of a class. Democracy means production for the people, by the people. This means, in short, that the community will be organized economically on a co-operative basis, and not on a competitive one. The economic projects undertaken by the members of the community will not be undertaken for private profit, but for the profit of the community as a whole. This again may sound Utopian, but we have before us in the modern world an attempt to put this into practice, which has gone a long way towards success. In Russia the competitive motive has been practically eliminated. The economic system has been so revolutionized that each individual feels, in a very real way, that he has a share in the country, that what he does for his country he is doing indirectly, through the benefit to the community as a whole, for himself, but that however humble a worker he may be, he is an integral part of the community. The means of production belong to the people and, when they fight, they fight for what is their own, not for what belongs to the 'government' or to a rich class. This goes far to explain the extraordinary solidarity and resilience of the Russian people in their recent times of crisis. This is democracy in its economic aspect. The

means of production belong to the people, the co-operative principle is the basis of all work, and, most important perhaps from the point of view of the ordinary mortal, there is work for everybody.

This again, as in the case of political democracy, implies the giving of an education which shall fit every individual to take the place in the economic life of the country to which he is entitled by the gifts with which he is endowed. In other words, each individual will get the training which is necessary to fit him for the particular work he can do best. Again, a large order ; but this is the educational ideal towards which we must be working if we are to fulfil our ideal of a creative education.

From the social point of view democracy means that there are no distinctions based on class, birth, or possession of money. There will be equality of opportunity. No one will be barred by lack of money from the chance to rise as far as his abilities will take him. There will be no social 'pull' ; no advancement because of belonging to this particular family or that particular community. Class and all the objectionable things connected with it will disappear. In a true democracy there should be no such thing as class.

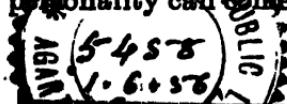
This means that the false distinction made between different kinds of work will disappear. At present the work that is looked on as respectable is that which brings in a lot of money, irrespective of whether the work in question be socially valuable to the community or not. Or else it is the kind of work that can be done sitting at a desk without taking one's coat off. These, from a democratic point of view, are entirely false distinctions. The coolie, painfully carrying his load up the hill for a mere

pittance, is eminently more respectable than the brewer sitting in his mansion and collecting his lacs of rupees. But India has too easily adopted the social standards and distinctions of the capitalist West. She has to return to something more like her own standards in this matter. Under democracy at any rate, the respectability of work will be determined by its value to the community, and not by the amount of money it brings in, or by the ease with which it can be done. Under a true democracy there can be no place for the idle rich. Any such will occupy the lowest position on the social scale rather than the highest.

Thus we see that democracy, in its full sense, means a way of living and of the organization of the community, which must be applied to all departments of life. It is a series of principles which apply to the whole of life.

Let me state briefly what these principles are.

**Freedom.**—Democracy means freedom for every member of the community to achieve responsible manhood and womanhood, freedom to develop to the fullest extent possible all the powers he or she possesses. Democracy stands for a freedom which is opposed to all regimentation, freedom to think for oneself, freedom to express oneself, freedom to persuade others and to discuss with them all matters of life and work; freedom, in a word, to be oneself and to develop oneself. This is conditioned by the limits set by the rights of the other members of the community. If one has freedom to develop one's own personality, that can never be such licence as will prevent other members of the community from developing their personalities. Since true development of the personality can come only as the individual



lives in a community, so his freedom is conditioned by the claims of the community on him and by his duties to the community. But democracy recognizes that the best interests of the community lie in giving each individual member of the community all freedom to develop his particular powers and talents within these limits.

Particularly does democracy stand for freedom to think for oneself, and, as far as possible, to judge issues and questions for oneself. It is opposed to all attempts to have the thinking of the community done by 'leaders,' to all organizations or institutions which tend to make members of the community depend on the thinking of others. Democracy, therefore, is a way of organization of the community which will always give freedom to minorities to exist and to meet, to express their views and present them to others. A democratic community will always carefully guard minority opinion as a creative force in the social order. As Professor Gilbert Murray has said, the essential doctrine of democracy is that each man, as a free human soul, lives of his own free will in the service of the whole people.

Democracy stands for freedom to create and to change. It stands for freedom to co-operate, especially to carry out social and economic purposes. It is opposed to all conditions of life which deprive men and women of the right to a full and secure life as members of the community.

**Equality.**--By equality in a democracy we mean that every member of the community should have an equal chance of living a full life, and of exercising his powers. It does not mean, as is so often thought, that all men are to be kept at the one level or to have equal pay for their

work. Even in Russia the principle of greater pay for greater service has been recognized. But it does mean equality of opportunity, opportunity to get the type of education best suited to the particular individual; opportunity to have needed leisure and to be able to use that leisure profitably and suitably: opportunity for the enjoyment of culture, and for the full development of personality. It means equality in opportunities for work. Hence democracy is opposed to all class distinctions, whether based on birth or on wealth or on learning. Every kind of work and every profession will be open to any who have the requisite gifts and talents which fit them for the work in question.

✓ 'Democracy does not say that all men are equal in their capacities, physical, intellectual, or moral; but that they all count. They are equally members of the brotherhood. That is not in any scientific sense self-evident. It is a belief, a faith. It asserts that what men have in common as being men, persons, moral beings, matter so much, that, compared with it, their great and obvious differences are neither here nor there.'<sup>1</sup>

The principle of equality will show itself in the social, economic and political spheres. Hence, in a democracy the ruling economic principle will be co-operation and not competition. In politics every member of the community will have an equal say in the choosing of leaders, and, as we have seen, an equal chance to express his views and to discuss and criticize proposed measures and policies. Democracy means equality before the law. It

is opposed to all special privileges and opportunities for certain favourably placed individuals to get what is denied to others.

**The Value of the Individual.**—As we have seen, under a democratic system, the state or community exists for the good of the individual and the individual for the good of the state. This means that under democracy every individual, whatever his origin, colour or race, is valued as a person. His needs are met and his rights are respected. As far as possible nothing is done to infringe the rights of the personality, seeing that each personality is valued as an end in itself. Hence, in a democracy, the right of the individual to sufficient food and clothing, to a good education, to medical attention, to care in old age, will be recognized, and adequate arrangements made for each individual to get his rights and, of course, to see that he also does his duty so that all other members of the community may get their rights also. But the so-called 'right' to accumulate wealth, while others starve or live on the verge of starvation, will not be recognized, simply because of the value placed on *every* member of the community.

**Faith in the Common Man.**—We cannot have a democracy without this faith in the potentiality of the ordinary citizen. The foundation of a democracy is the faith that the ordinary common citizen can, if given the opportunity, work with others and for others as well as for himself and his immediate family ; that he is willing to give and take ; that he can, if properly educated, think and reason for himself, that he can profit by a suitable education ; that he can be appealed to by high ideals. If we believe in democracy it means that we believe in the

ultimate reasonableness of men and women. It also means that we believe that there can be progress in life and in conditions of living. There may be set-backs and reverses. But when we look at the process of history as a whole, we are convinced that, given the chance, the great mass of mankind will strive for a better type of life than that which they are forced to live at a given time.

Democracy is founded on the faith that there is in man that which will respond to a high appeal; that the best defence against a bad idea is a good idea; that truth appeals, and that the ordinary citizen is able to stand being told the truth. It is also founded on the faith that leaders will be produced from all ranks and conditions of men provided they are given the opportunities and the education to enable them to develop their talents. There is no need for a 'leader' or a 'governing' class.

**Service.**—Every member of a democratic community has to realize that all he has and is, he owes to the community. His object in life is, therefore, or should be, to serve the community. No democracy can be successful, no matter how good the organization, and no matter how carefully the economic, social and political arrangements are made, unless, underlying all, is the spirit of service of the community as a whole and of others as individuals. The blessings of freedom and equality carry with them an obligation, the obligation to extend those blessings to others. This is one reason why the spirit of competition can have no place in a democracy, but must be displaced by the spirit of co-operation.

From all this there emerge for the person who wishes to educate for democracy the following essential beliefs.

1. The educator for democracy believes that environment is more important than heredity. He will not belittle the influence of heredity. But he is convinced that environment, in the last resort, is of more importance. He believes in the possibility of evolution as well as of devolution.

2. The educator for democracy believes that every individual is different from every other individual, and needs, as far as possible, individual attention. He believes that, no matter how much children may get in the way of physical and mental endowment from their parents, they are different from their parents. A democratic educator cannot believe that under present conditions people are poor because they are stupid, or that poor people will necessarily have stupid children. He believes that there are talents to be found in all ranks of society.

3. The democratic educator believes that everyone is capable of making moral choices, of deciding what is true or false, good or bad, beautiful or ugly. He believes further that all have the right to a freedom to choose.

### C. THE DEMOCRATIC CITIZEN

In establishing in India any such social, economic and political system as has been briefly outlined, it is obvious that there are certain elements in the present system which will have to be combated tooth and nail. We shall deal with these in more detail in the next chapter.<sup>1</sup> But the future citizen must be one who has been trained to recognize and fight against the enemies of a democratic and creative society, and who has in him the qualities which will enable the society of which he

is a part to be creative in a positive way. We must know, when trying to determine the type of education we are going to give, the sort of person we hope will emerge from the educative process. Though we can do this only in general terms, and though few may come up to the ideal we set before ourselves, yet it is very important that we should have such an ideal. We must know where we are trying to go.

What sort of person, then, is the ideal citizen of a creative society?

1. A democratic citizen should be one who has been trained to view the social, economic and political situation realistically and objectively. That is, he must have been started along the road towards a correct understanding of the place and importance of the various forces and elements of modern life, such as economic competition, nationalism, imperialism, communalism. He should have been trained to view life as an integrated whole so as to be able to appreciate to some extent the interaction of different types of experience. For example, he ought to understand the inseparability of body and mind, and of the big part played by what we call economic forces in modern life. In a word, he should be a person who bases his thinking and working on the knowledge that life is a whole. He should always be prepared to face up to reality, to life as it actually has to be lived in the world.

2. The democratic citizen is one who has been trained to think and to feel for himself, to choose for himself, and to act on his ideas. He should be on the road to achieving sincerity of life in thought, feeling, and action; a sincerity which will deliver him from evils such

as totalitarianism in all shapes and forms, from prejudices, colour or racial, and from a blind following of the crowd.

3. The democratic citizen should be tolerant. He should have been trained in the art of living together, and in co-operation. He should have developed the sympathetic imagination which enables him to put himself in the place of others, and to understand the feelings and difficulties of others. The objects of his sympathy and tolerance will not be confined to those of his own community or country, but he will show the same sympathetic and tolerant attitude to those of other communities and countries and races, and his general attitude to life will be the basis for a true internationalism.

4. The democratic citizen is one who realizes that rights imply duties. He should be willing to accept responsibility, and to exercise whatever qualities of leadership he may possess in whatever sphere, however humble, he may be placed.

5. The democratic citizen should be a person of courage, prepared to stand for his convictions at all costs, against all odds and all comers. He should be adventurous, with a forward-looking mind, always willing to learn, always devoted to the truth wherever the search for it may lead him.

6. A democratic citizen is one who has a true scale of values, who can see clearly and without prejudice, who can judge objectively, and so value the different experiences of life correctly in relation to one another. This will enable him to be a true patriot, able to work for the true interests of his country, as a member of the world family of nations. It will also enable him to be true to his

best self, and to work for his fellows and with his fellows in a spirit of service and equality. This implies the acceptance of a supreme ideal for life.

7. The democratic citizen is one who has vision. He has a vision of a better world, of a better community, of better economic and social conditions, and of better individuals. This vision will be firmly related to reality. It will not be an other-worldly heaven which is not to be achieved here in this world. It will be a goal capable of realization towards which all can work.

8. The democratic citizen should be one who is free from those inhibitions which prevent him from acting, so far as his situation permits, in line with his thoughts and feelings. In other words, he will have been trained to live a positive and constructive life, and not simply a passive one, where the line of least resistance is always taken. He will have been trained to use his powers of body, mind and spirit actively. He will certainly know his limitations, but will seek to live his life to the full up to the bounds set by those limitations.

9. The democratic citizen should have the quality of sensitiveness. This is an ability to assess, as far as his powers allow, the effect of his actions on himself and, particularly, on others. It is also the ability to assess the effects of the actions and policies of others. This sensitiveness will enable him, for instance, to make a right use of science, to put himself on the side of those movements which will improve the life of the community. It will give him help in making moral judgments and choices. It will give him far-sightedness in politics, economics and morals. It will enable him to achieve a correct scale of values, and to put the right emphasis in

the right place. It will give him the truly religious attitude to life. Increasing sensitiveness means the education of conscience, and this means true progress.

10. The democratic citizen is one who is devoted to freedom and who has been trained to use freedom wisely and well.

11. The democrat is one who refuses to allow himself to be conquered by his environment. He is one who learns to understand his environment, its laws and working, so that he may use it and mould it.

12. To sum up all that has been said, the democratic citizen is one who has the creative attitude to life in all its aspects and activities. The various qualities we have listed are simply ways in which the creative attitude will show itself in the life of the individual in his impacts on the community. It may be Utopian to hope to find all these qualities in their fullness in any one individual, but such a person should be the goal at which our education aims in its work with the youth of the country. Only as it does so shall we have any chance of developing a true democracy in India.

#### D. DEVELOPING THE CREATIVE ATTITUDE TO LIFE

A creative education means putting the emphasis on construction rather than on destruction. We are sometimes told that one of the innumerable instincts of man is an instinct for destruction. And, as one views the world today, one might be pardoned for thinking not only that man has an instinctive tendency to destroy, but also that it is one of the strongest of such tendencies. We all know that small children often seem to take a delight in pulling things to pieces and in destroying

their playthings. Chiefly because of this has the suggestion been made that we inherit an instinctive tendency to destroy.

I am inclined to think, however, that destruction, whether by grown-ups or by children, is not the result of the functioning of any one particular instinctive tendency. It is a form of activity which may be the result of the functioning of any one of several tendencies. When a child takes a toy to pieces, as often as not the motive is curiosity; the desire to see what is inside, to see how it is made or how it works. Sometimes destruction is the result of anger, of fear, of the desire to assert oneself. Certainly the organized destruction with which adults busy themselves is the result of several tendencies; anger, fear, self-assertion, self-preservation.

Destructive activities in children may often be the result of their being prevented, for some reason or another, from using in useful ways the instinctive urges to action with which they are filled. For instance, a boy will often steal because of lack of that affection in the home which encourages him to do useful constructive work. Bullying is often the result of a failure to supply opportunities for a useful exercise of bodily strength, or of similar treatment meted out to the 'bully' by a still stronger 'bully.' The vicious line of destructive work thus perpetuates itself. Boys with nothing interesting to do will get into mischief and do damage to property. If a child is not given opportunities for constructive and useful activity, he will surely turn to destructive activity, as the opportunities for such activity are always present, and activity of some kind he must have.

We must admit, therefore, that, although there may be

no instinctive tendency to destroy, yet men and women are very apt, as a matter of plain fact and experience, to allow destruction to become for them an avenue along which their instinctive tendencies are expressed. We find it all too easy to give ourselves up to orgies of destruction. When any mob of people collects and passions are aroused, destruction of something or someone seems to be the direction in which all thoughts naturally turn. The line of least resistance is a destructive one. We do not hear of a communal mob setting out to build a place of worship for themselves. Their thoughts are more likely to be directed to destroying the place of worship of someone else.

One obvious reason for this is fear. We 'naturally' want to destroy what we fear, be it a snake, a rival and possibly oppressive community, or a foreign nation. Everyone has the fundamental desire for security, and it often seems to us that the only way to ensure security is to destroy what we think is threatening that security, be it security of body, mind, or soul, of economic or of social position. There will be little constructive or creative work done by those whose lives are dominated by fear.

The first task of a creative education then is to try to deal with fear. This cannot be done by schools or educators alone. It must be a campaign of the whole community. The ensuring of reasonable security means a new economic system where all will be assured of reasonable means of subsistence. The establishing of this is the task of the whole community. But the whole weight of the school and of educators should be thrown on the side of those who are striving to bring in a system which will give economic security.

But as far as the individual child is concerned, there is much that the educator can do, if not to get rid of fear, at least to help the child to bring it under control. This is not an easy task, but it is one of the main tasks that teachers are called on to undertake, if we are to lay the foundations of a new world. We have to do all we can to develop courage in our pupils, to help them to face life squarely and bravely, to understand their fears, to help them to cultivate that inner poise and harmony of personality which will enable them to face danger and threats to their security with calmness and judgment. This will save them from flying to destructive activities when that security is threatened, whatever form the threats may take, and no matter what part of life is threatened. Courage is one of the basic qualities in a creative life.

But important as this dealing with fear is, it constitutes a negative approach to our problem. Another most important reason why we so easily fall to destroying, is that we have not been trained to construct or to take a pride in constructing and creating. We have not, from babyhood, been given the opportunities to construct, so we have got into the habit of using our instinctive urges to activity for purposes of destruction. If from babyhood onwards creating and constructing had a very much larger place in life than they usually do at present, we would be much more loath to destroy than we are. We easily acquiesce in destruction because we have not been in the habit of spending time and thought and energy in creation and construction. So that, if in school more time and attention were given to construction and creation, after school days were over less time and attention would be given to destruction.

This is in line with the generally accepted theory of the sublimation of instinctive tendencies, and is especially relevant to the sublimating of that strong tendency, the sex instinct. Whether we postulate a separate constructive instinctive tendency, or look on the desire to create and construct as the expression of the working of the sex instinct, matters little. It is certain that in creation and construction we find the most satisfying way of giving expression to this type of instinctive urge. It is a type of activity which is satisfying to the highest and best in us, where we come nearest to our Creator, and which, as a result, will always appeal more to human beings than methods of expression for our desire for activity which result in destruction. Hence, the more encouragement we can give to children, from the very earliest years, to employ themselves in constructive activities, the more chance there is of their developing along the best and highest lines, and the less chance there is of their being willing to allow themselves to take up purely destructive activities. The true development of the personality comes along the line of creative and constructive activity. When life becomes filled with constructive work, it becomes a positive force, and the negative side—that is, destructive desires—is relegated to the background.

I do not wish to lose sight of the fact that there are occasions when destructive work is necessary. We often cannot build a new house until the litter and debris of an old broken-down one have been removed. It is often necessary to destroy what exists now, in order that something better may take its place. But when such destruction is carried out, the purpose is a constructive one. We are not destroying simply for the sake of

destroying. Nor does the carrying out of such destruction mean that destruction becomes the habitual activity of life. We all know the difference between constructive criticism and purely destructive criticism. The former is the prelude to creative work. The latter leads nowhere.

This emphasis on creative activities in our education involves a radical change in our attitude to our children, in our treatment of them, in our methods of teaching, and in our attitude to life in general. It means that we must look on our pupils as persons who can do and make things for themselves, not as receptacles into which we are to pour knowledge. We have to be careful to keep them supplied with material which they can use for making things. Right through the school course we shall encourage creative work according to planned courses. Right through their school life pupils will have the opportunities of working at crafts of various kinds, of taking up hobbies, and, generally, of being active in every subject, rather than passive. If the future is to hold any hope we must do all that we can to help our children to develop the creative and constructive attitude to life.

It is easier to destroy than to create. Less thought is necessary. We do not have to struggle much with our environment when we set out to destroy. Destruction yields visible and tangible results in a very short time. Creative building is a slow process needing a large measure of faith. It is always easier for us to act in line with the vestiges of the animal in us than in accordance with the Spirit of God in us.

We all know how fatally easy it is to indulge in destructive criticism. And the tendency to indulge in

destructive criticism seems to develop early. I remember once asking in our school paper for suggestions from boys as to how the school could be improved. The response we got was chiefly along the line of pointing out, with more or less pungency, what was wrong with the school. But we got little in the way of constructive suggestions of what could be done to improve things. The criticisms we received were certainly directed, in most cases, at real weaknesses. But it was evident our boys were not being trained to think constructively. The line of least resistance is to diagnose the faults and shortcomings of our neighbours. To think out and put into action constructive remedial measures, this is difficult and this means hard work.

This failure to train pupils to think constructively is a general fault in our present educational system and practice in India. We give, here and there, freedom for discussion and try to train pupils not to depend on the thinking of others. But, usually we do not take the further step of training them to think constructively and creatively, and to act on what they think.

A positive and creative attitude towards life calls for hard work, hard thinking, hard planning, sincere feeling and strong character. Boys and girls will develop the habits which are necessary for these, if from the earliest times in school they are accustomed to create and construct. We may think it a far cry from the small boy in the first class making a model of a dog out of clay, to forming a new society and a new world. But the small boy and his dog are the beginning of the process, and unless that beginning is made at that time we shall never get our new world. This type of work, if developed

and followed up, will result in schools producing those who are capable of making a creative and constructive contribution to the tasks of the future.

## CHAPTER II

### *EDUCATION AND SOCIETY*

#### A. EDUCATION: A CREATIVE FORCE IN SOCIETY

**T**HREE is no doubt that, given sufficient determination education and an educational system can be used to change the society in which the educational system is in force. Education can be used to produce a system of government, a system of economics, different from that which exists. If a group, who have the power, have a definite idea of the type of society and community they wish to develop, then they will also have a definite idea of the type of individual necessary for this particular type of society. They will then be able to lay definite educational plans for producing this particular type of individual. Thus they can produce the society they want. It needs determination. It needs definite planning. It needs perseverance. It needs far-sightedness. But it can be done. The ideal may be a bad or a good one. But, bad or good, the ideal, if followed with sufficient tenacity and fanaticism, can be carried out. Of this we have many examples in history. We have examples in our modern world.

The Spartans deliberately set out to cultivate a type of state where physical fitness, physical strength, and

military prowess were to be the ideal. All else was to be subordinated to these qualities. They knew what sort of individuals they needed if they were to have such a state; and so they framed their educational system with a view to producing such individuals. They successfully used the schools to carry out the definite purpose they had before them for their state. When I say 'they' I mean, of course, those in such positions in the state as had the necessary power to do what they wanted.

Later the Jesuits at the time of the Counter-Reformation did the same sort of thing. They had a definite aim ahead of them, and they realized that in order to carry out that aim and to save some of Europe for the Roman Catholic Church, they had to begin in the schools. They therefore worked out a system of education designed to produce the type of individual who would give unswerving obedience without questioning, and who would be capable, because of his devotion to the cause, of great self-sacrifice. They succeeded in making telling changes by their use of education.

In the latter part of the nineteenth century, Prussia in particular, but Germany as a whole, set out to indoctrinate her young people so that they would definitely become a people who were good followers. And they also succeeded.

In England we had an educational system which had the effect of perpetuating class, and the system of society and government which is founded on class distinctions. This system was perhaps not deliberately and consciously framed with that purpose in mind. Like so many things English, it just grew. But, nonetheless, the

system which 'grew' did have the effect, not of changing society, but of determining its development along certain lines. It is now, when a different ideal for the social structure is gaining ground, that it is being increasingly recognized that this type of education will not give us what we want, and therefore it is being questioned. It is not being questioned by those for whom it is still giving what they want. But it is being questioned by a large number who do not want the type of society for which the English public school system stands. And it is rightly recognized that if we want a new society we must have a new type of educational system.

We have today the outstanding examples of Fascism and Nazism and Communism using the schools and the education given, to produce the type of citizen needed to perpetuate the system of government and of society which those in power wish to see perpetuated. The Communists have probably recognized more clearly than the others the tremendous importance of education in this respect. But the other two were not far behind. In totalitarian countries a generation has grown up which not only knows nothing of the truth of democracy, but which, because of the education it has had, does not even wish to know anything about it. This is the real problem which faces the world now that Germany and Italy have been conquered, the re-education of whole countries so that they can once again see and think for themselves. No amount of victory in the field will get rid of a generation which has been trained to have one-track minds, and to disregard anything which runs counter to the philosophy of state and society which the

leaders in their particular country have prescribed for that country.

But it should be noted that the type of society can be modified by a small group who have power, without the understanding of the rest of the members of the state as to where they are being taken, or quite possibly in opposition to the wishes of many who do see the trend of what is happening. This depends on the power, which those in positions of authority have, and on the perspicacity of the rest of the people. If, for some reason, the people of a community give too great power into the hands of an individual or of a group, then they put themselves at the eventual mercy of those with power, precisely because this power can be used in matters of education to ensure that after a few years the numbers of those who support those in power will have very greatly increased. Eventually, if the leaders make a shrewd use of the schools, all opposition that counts for anything will disappear, especially if some crisis such as war intervenes. And this is exactly what we have seen in Germany. A devilish use of education has been made in Germany to produce an individual who shall support every measure which will destroy the individual, and make him an unthinking cog in the state machine, with no soul of his own. The German leaders have used the individual to destroy the individual.

If we are seeking to establish a new type of society or to change an old type of society, we have to do something with the individuals of which the society is made up. We can develop the individual, giving him free scope for the use of all his powers, and can enable him to develop those powers along the best lines. Or we can develop an

individual who is completely subservient to society. Or we can adopt a middle course, and so cleverly deal with the individual that he learns to use only those powers which will be useful in the accomplishment of our aim, taking care, at the same time, that other powers, such as that of thinking for oneself, atrophy. In other words, we can educate for freedom, for slavery, or for conformity.

History, as we have seen, is very often made by individuals. In Ram Mohan Roy, Gokhale, Tagore, Mahatma Gandhi we have men who have had a creative influence on the society in which they lived and worked. That society is essentially different from what it would have been had these men not lived and exerted the force of their personalities on it. However much they may owe to heredity and environment they each had an individual creative contribution to make which was creative just because it was original and individual. The times do call forth the man who is needed. But it is equally true that the man who is called forth changes the times, and determines the methods of reform and progress which shall be used.

This being so, if education is to be creative of a new society, and particularly if that society is to be a democratic one, we must pay attention to the individual. It is the individual person, in the last resort, who is creative. The individual, of course, in creative work, as in all else, depends on society. But in the final issue, after allowing for all help received from others in all ways, it is the individual who supplies the creative spark, however small or great that spark may be. It is by always keeping this truth well in mind that we can see how education can be a creative element in society. To create a new

society we need a new type of person who shall himself be creative, if even in only a small way, who shall have a creative attitude to life, and who shall have all his creative powers developed and encouraged. We need large numbers of such persons. Then we shall be in a position to achieve something which will lead us to the ideal we have before us.

This is not to say that legislation and organization are useless. They are by no means so. But they are useless without the creative individual behind them and with them. Legislation and state organization are beyond the scope and function of education, though, as we shall see later, they are things which we have to take into account in any consideration of what education can do. But the helping of our children as they grow up to develop into creative personalities, who will make their creative influence felt in society, is the work of education. The fact that schools and teachers have not been carrying out this most important task of education is probably the main reason why we still have so much of the slave mentality and the desire for conformity with us.

One of our difficulties as educationalists and as social theorists is that we have very vague ideas of what we want. We hear a great deal about 'democracy.' But how many of those who use the word really understand 'what it means and all its implications? In the same way we often hear people glibly say that a dictatorship is what we need. But we can be quite sure that they have little real idea of the effects of a dictatorship on the personalities of men and women. But the leaders in totalitarian states know exactly what they want. There is no vagueness or muddle in their thinking. Thus they

are able to determine exactly the methods they are to use. The totalitarian knows exactly the type of citizen he wants to have in his state. He knows exactly what he wants him to do. His is no lip-service to totalitarianism. It is a cold, clear, albeit fanatical, devotion to a definite ideal.

We pay lip-service to our ideals, to democracy. Do we get any further? Do we have definite ideas about the characteristics of a citizen of a democratic society? Unless we have thought these things out carefully how can we know what to do or what methods to use? Unless we know where we are going, we cannot decide whether to use motor, train, steamer, or bullock-cart. The vagueness in the ideas of teachers as to what they require of democracy, and of what democracy requires of those who enjoy its blessings, results in a vagueness of aim in those who leave our schools, and in a vagueness of ideals which can be nothing short of disastrous when the test comes, and a life and death struggle eventuates between those who desire a new earth, and those who wish to keep the old one. Vagueness of aim and method can never result in real creativeness nor in the establishment of a new society.

At the same time, it is true that, compared with the supporters of totalitarianism, the supporters of democracy are at a disadvantage in this respect. By the very nature of the two things, democracy and what it stands for are bound to be in some respects more vague and more difficult to define in plain terms than is totalitarianism and what it stands for. Democracy is an adventure.

The educational task of totalitarian societies is simple because the goal to be attained is clear and definite. The essence of democratic institutions is that, depending

on the wills of the individuals that make them up, they must be adaptable to changing demands. Democracy is an adventure; it is always experimental. Totalitarianism is clear-cut and logical and claims to know no compromises . . . . Democracies cannot escape the task of providing for the dissemination of those ideas upon which stability and survival must depend. They too must, through education, provide for the reproduction of the type. But if democracies are an adventure, they must at the same time develop and cultivate enlightenment and understanding in their citizens. Nor can they shrink from indoctrination. But that indoctrination should be confined to transmitting faith in the ideals of freedom and a readiness to accept the methods of argument and discussion as a basis of social progress.'<sup>1</sup>

Under the Nazi Government in Germany for example, education was completely subordinated to politics, and all education was carried on with a definite political purpose.

'The openly declared aim of education from the primary school up to the universities is to produce Germans who believe in the most emphatic and exclusive sort of nationalism and are the enemies of internationalism in any shape, whose ideals are those of the Prussian officer, who hold, with Bismarck, that the proper way to settle differences is not the Round Table, but Blood and Iron. The State is everything, the individual is nothing, as Hitler is never tired of repeating.'<sup>2</sup>

When Hitler came to power in Germany all schools were purged of all teachers who were considered to be in any way unsound; that is, opposed to the Nazi creed and

<sup>1</sup> I. L. Kandel: 'Education in the Modern World' (article in *Modern Trends in Education*, p. 7, Whitcombe & Tombs.)

<sup>2</sup> V. Ogilvie: *Education under Hitler*, p. 8, Friends of Europe.

methods. Those who were chosen as teachers, got their positions, not because of fitness for the work or because of their ability to teach, but primarily because of their enthusiastic allegiance to Hitler and the Nazi Party: The same principle was followed on the administrative side. Political affinities with the Nazi Party were the deciding factor in determining whether a man should work in the Education Department. Thus in a short time it came about that the whole educational system was run by good Nazis. Since the aim was the definite one of producing a generation of good Nazis, this first step was extremely effective.

' All pre-existing teachers' organizations have been dissolved to make way for the National Socialist Teachers' League. As in all other cases, this body is organized on the Leader principle in which all power is vested in the Leader's right to appoint and dismiss officers at will, a power which lies, in this case, in the hands of the Minister of Education. The same Minister has withdrawn the right of all universities to appoint their own faculties, and centred this power in his own office. Candidates for professorships no longer have the right to give courses after passing the teachers' examinations and obtaining the right to teach, but are selected and appointed by the Minister if they prove to have a clean political record, to have been active in Nazi political organizations, and to have gone through the requisite periods of labour service, and, finally, after being politically quarantined in the newly created Academies for University Lecturers for political training.'<sup>1</sup>

<sup>1</sup> R. A. Brady: *The Spirit and Structure of German Fascism*, p. 110, Gollancz.

Teaching method and the corporate activities of the school were directed to the same end. Since mass regimentation was the object, every method which would encourage individual thinking was anathema. Every morning all pupils had to give the raised hand salute and say *Heil Hitler, Deutschland über Alles*, and the Nazi songs were sung by all classes every day. Every week children learned a special saying for the week in praise of Nazism, and this they repeated every day through the week. Class-rooms were decorated with pictures of Hitler and of other prominent Nazi leaders, and regular lessons were given on their lives. This sort of political teaching was started with children of seven and eight years of age.

Religious instruction was prostituted to the same end. Children were taught that Hitler was a second Jesus, but greater than the first; that Hitler by his love of the people and by his self-sacrifice reminded them most strongly of Jesus; that Goering, Goebels, and the others reminded them of the twelve disciples.

Other subjects were similarly dealt with. To these ends every subject of instruction must be turned. Art must work people up to patriotic passion; as Dr. Hartnacke, speaking for the Saxon Ministry of Education, said "Art must advise, admonish, incite to national passion." Literature is to be purely patriotic and books which treat of peace and international understanding are not allowed even in private hands. Herr Hitler himself declared that the young are to be taught history in such a way that they shall above all things reverence the German army, and see in it the emblem of Germany's highest achievement.<sup>1</sup>

<sup>1</sup> V. Ogilvie: *Education under Hitler*, p. 8, Friends of Europe.

Thus administration, method, and content of education were all directed remorselessly towards the achieving of one definite aim, the production of a generation steeped in the Nazi creed, of those who had had no chance to judge or think for themselves, of individuals devoted to the state who would accept the pronouncements of the Leader as the voice of conscience. Their opinions were given them ready-made, and all were turned out in the same rigid mould.

We here come up against the question of bias and indoctrination in education. If we are to educate for democracy, if we believe that only as we have the ideal of democracy before us, shall we be able to give the type of education the country needs, if we believe that a truly creative education is one which has the democratic life as its ideal, can we escape from the accusation that we are just as bad as the totalitarians we condemn? Can we escape from indoctrination? That we *can* educate for democracy, is not to be doubted, though, the nature of democracy being what it is, the process of educating for it will be a much more difficult and delicate task than that of educating for totalitarianism. But we must face the question of whether we are sure it is right, with deliberate thought and action, to try to educate the youth of our land in such a way that they will accept democratic ideals, and will develop the mental and spiritual attitudes which will enable them successfully to work a democratic system. This is not the question of whether we consider democracy to be the right way of life. It is the question of whether, accepting democracy to be the right ideal, we are justified in introducing into our education a bias in favour of democracy. If we do so,

are we not infringing the rights of the personalities of our pupils and, in fact, doing exactly what we get so righteously indignant with the Nazis for doing?

There are several considerations which we must take into account before answering the question one way or another. The first consideration is that we *must* answer it. We *have* to do something about it. It is a question which in these days we cannot evade. A refusal to answer it definitely simply means that, under present conditions in the country, we are answering it in the negative. If we are not prepared to put a bias in favour of democracy into our education, we are leaving the field open for totalitarian influences which are working on the child continually as he grows up. We cannot be neutral. Since totalitarian influences are so strong, if we withdraw our opposition to them we help them. If we look on the totalitarian way as the ideal, then there is no more to be said. But let us not comfort ourselves with any false ideas of neutrality. As things are in India today, the child is not left free to choose whether he will be a democrat or a totalitarian. Social, religious, and political forces are weighing down the scales on the side of totalitarianism. The day is gone when we could be neutral even if we wished to be. The effect of bias of some sort the child cannot escape.

Secondly, an educational system, that is, those who work it and are responsible for policy, must have some sort of aim or ideal. We cannot escape the forward-looking function of education. To preserve the *status quo* is simply out of the question. Nothing can be more futile than to imagine that things can go on as they have done in the past. The world, and therefore every

country in the world, is in process of changing radically, and nowhere are changes going to be more radical than in India. Education must exercise its power and influence on that change in one way or another. Whether we like it or not, that is the position we are in. We are therefore forced to choose the direction in which we are going to try to influence changes. If we do not wish to have such an influence we have to give up teaching and education, but even that means we have an influence, if only a negative one.

We must choose then whether our educational policy and practice shall be directed by the ideal of democracy and all it stands for, or by totalitarianism. If we are convinced that along the line of democracy lies the appointed path of progress for mankind in general, and India in particular, then we shall seek to inculcate democratic ideas and attitudes and habits. We shall do all in our power as teachers and educationists to see that our pupils go from us equipped, as well as possible, to create a new society which shall be a truly democratic one. We shall accept the ideal of democracy as our goal for the youth of the country.

This does not mean to say that we are to indoctrinate our pupils with cut and dried lines of action or with ready-made decisions of what to do under all conceivable circumstances. Democracy, as we have seen, is an adventure. When involved in an adventure, we have to use initiative and to act as seems best under the circumstances. Democracy can never be cut and dried. It is adventurous, experimental and creative. No definite lines of procedure in definite situations can be laid down. It can have no such slogans as 'Obey the Leader'

'without question.' What a creative education preparing young people to live in a democracy gives, is what we might call a series of general attitudes to life. Those living under a democratic system are left free to choose how they will implement their general principles of life, and how they will put them into practice. They have freedom to change and to persuade others to change, a freedom noticeably absent under any totalitarian system. Indoctrination for democracy means instilling the principles and spirit of a system, not its content. It means cultivating that type of life which demands for itself all the great freedoms, that is, freedom to think, to discuss, to choose, to experiment, to persuade others; freedom of conscience. It is ready to allow those freedoms to others.

This means that any bias in favour of democracy which we give to our education will be a bias which will not result in pupils blindly accepting any solutions we, their elders, may have for the problems of our times. It will be a bias which will build up in them such attitudes to life, and cause such development of their powers as will enable them to outgrow such views and solutions in the future. Indoctrination of democracy in the school does not mean giving pupils ready-made solutions of which we approve or of which the majority of our generation approve. It consists in enabling them to develop that creative attitude to life which will cause them to take personal and intelligent interest and part in finding better solutions than we have found, and generally in carrying on the creative work which we have either begun or carried on a short distance. It is all summed up by saying that indoctrination for

democracy means developing the creative powers of our pupils.

There is a world of difference between teaching democratic ideals and attitudes in the school, and Nazi indoctrination. Nazi indoctrination is aimed at making pupils and students accept the will of the state or of the Leader without question. It aims at making the individual surrender his power and right to think, to decide for himself, and to act for himself on his own initiative. It trains him to put his mind into cold storage, and to let someone else do his thinking for him. It aims at making the individual give up what God gave him, freedom of choice. It seeks to force every individual into a mould so that there is no individualism left.

Now to teach democracy is to reverse this process entirely. The aim of teaching for democracy is to develop a free individual who can make up his own mind, can hold his own opinions, can decide for himself whom or what he is going to support, who develops a sense of responsibility and forms habits of thinking, feeling and acting sincerely for himself. Teaching for democracy means teaching the pupil that on all subjects there is more than one opinion, and that he has to make up his mind, after carefully examining all that there is to be said on both sides, which opinion he is going to accept. It means training pupils to differentiate between facts and their interpretation, between fact and opinion. Teaching for democracy means giving freedom, as far as such freedom can be secured in the given social and economic conditions, to choose as the individual thinks right and best, and giving training in the use of this freedom.

This we may call indoctrination if we will. But it is poles apart from Nazi indoctrination. This is only indoctrination in that it is teaching a way of living. When "democracy is our goal, we do not lay down what people must think and believe and do. If it is indoctrinating it is indoctrination of freedom, and of a free way of living together with one's fellows. And that is a contradiction.

'These two opposing lines of educational practice may both be called "indoctrination" if you like, but they are not on a par. The intended result of Fascist education is that it shall be as nearly impossible as human ingenuity can make it, for the ex-pupil ever to escape from Fascism. The intended result of democratic education is that the pupil shall leave the hands of his educators aware, indeed, of the advantages of freedom, but free to relinquish his freedom and take on any yoke he pleases if it should seem good to him. The first is an enclosure whose walls are so high that escape is virtually impossible, and no view of the surrounding country can be obtained. The second is a road through open country, with a view in all directions; the traveller is at liberty to remain on the road, turn aside through fields and woods, or, if he prefers, enter a monastery or get himself locked up for life in the nearest prison. The two are on a par only in the sense in which it is on a par to encourage people to die and to encourage people to live. If you are alive, you can always elect to die, but once you are dead there is no further choice.

'It is legitimate, I contend, and not an encroachment on the rights of the child, to teach democracy in this sense. It would not be legitimate to teach him that any parti-

cular technique of government, e.g. a constitutional monarchy or a parliamentary system, is the only right method. It is the spiritual content of democracy that we can inculcate without violating any moral principle.' <sup>1</sup>

The place of education in this work of creating a new society is all the more important because of the new orientation that has taken place in educational work during the last forty years or so. This change is from a subject-centred education to a pupil-centred one, with all which that implies. This change has meant that the school, or at least the progressive school, has an influence far beyond anything dreamt of a few decades ago.

The emphasis in schools used to be almost entirely on the information that was given the pupil. Subjects were taught according to the logical method of presentation and approach, and little attention was paid to the personal side; that is, to the nature and psychology of the pupil. But we have seen a revolutionary change come over educational theory and practice. When, for instance, from History and Mathematics that are being taught to the pupil, the main interest is transferred to the pupil himself, new issues at once arise. Education has become more interested in the thoughts, feelings, and actions of the pupil, in his mental and social development, than in the slices of more or less useful information being given him. As teachers we are today chiefly interested not so much in how much the pupil shall *know* when he leaves school, as in what he shall *be*, in what he shall *become*, in what he shall be able to *do*.

<sup>1</sup> V. Ogilvie: 'Outlook Tower', (article in *The New Era*, Jan. 1939, p. 4.)

Now this constitutes a vital difference. When education was simply a matter of giving information it was certainly important, but it might have little effect on the springs of life and personality. The new ideal and method of education make a school a most powerful factor, and indeed, from the point of view of creating a new society, the most important factor in the developing of the personalities of those individuals who come to it. The school has an influence over that personality which is immensely different in kind and quantity from the influence of the school of fifty years ago. It is because of this new emphasis, this new interest, this new concern that the school can now do work which is creative, and can play such an important part in the producing and developing of a new society.

### B. THE EFFECT OF SOCIETY ON EDUCATION

There is a school of educational thought which goes to the extreme of saying that a child is made by the treatment he receives from his elders and those in authority over him. If he makes wrong moral responses to demands made of him it is because the demands and the way in which they are made are wrong. The child appears lazy because he does not want to do what is imposed on him by another. If he were allowed to give himself the same tasks to do, he would show no signs of laziness.

This is obviously an extreme. But there is truth in it. There is no doubt that the treatment a child receives and the attitude adopted towards him by parents and teachers make a very great difference to his reaction to the world and life. At the same time, when a child goes wrong,

we cannot put all the blame on to the treatment he has had. But we must recognize that when a normal child is given good treatment, and the needs of his instinctive urges are recognized, and he is given plenty of opportunities for sublimating them, then the chances are that he will learn well and behave well.

It is all too true that we do tend to make the child in our own image. We bring him up with the same colour and race prejudices which we have, and of which, if left to himself, he shows no signs. We imbue him with our own ideas of class and of economic rights, without giving him a real chance to come to conclusions in these matters for himself. We too often try to push him, a square peg, into a round hole, and then wonder why he is not happy. In fact, we present him with a social and economic set-up which makes him thankful to get any work at all, and leaves the great majority of young people little chance to follow the bent indicated by their particular talents and abilities. It is therefore well worth our while to consider whether different treatment might not make a great deal of difference in the way in which the normal child responds.

'The idea is obviously not limited to the school: it bears on all our difficulties—on crime, and class-hatred, and the war spirit. It is not necessary to think of these as the inevitable products of human nature, but rather as the outcome of stupid institutions which have drawn the worse rather than the better dispositions out of men by the senseless use of force. Plainly the transformation of society to make the best of human nature is a very much greater task than the transformation of the schools; but, if and when the schools are transformed,

there will be good hope for the ultimate re-creation of society, for the new attitudes of children to each other and to their superiors, produced in the new schools, will not only make possible, but will necessitate very different relations between man and man, and between nation and nation, from those which unhappily prevail now.' <sup>1</sup>

This contention of Professor Boyd's is in line with what we have been considering about education being a creative force in society. But there is another side to the picture. Professor Boyd says: 'If and when the schools are transformed there will be hope for the ultimate re-creation of society.' And with this we heartily agree. But the question arises, Are we going to be able to reform or transform the schools? Will those who control education allow the schools to become different from what they are to-day? Will not the social, economic and political forces at work prevent any transforming of the schools, and hence any transforming of society? Any transforming of the schools must be done deliberately and of set purpose. We have seen that it is necessary for us to have as definite an aim as possible before us, if we wish to have schools which will really educate for democracy. But do those who are in charge of education have any such aim? Is it not possible that they may have an altogether different aim? And if this is the case what are we going to do and how shall we be able to make the transformation in education which we wish to make?

We must keep in mind that the main stream of education in a country, the general organization and

<sup>1</sup> W. Boyd: 'Social Progress through Education' (article in *The New Era*, April 1933).

administration of education, are the results of the political, social and economic situation and trends found in the country in question. Writers, administrators, framers of policy, teachers, inevitably reflect in their plans and work the class to which they belong, and the interests of that class. The effect of this is obvious. The educational system in the country will be such as will suit and cater for the class interests of those in positions of power and authority. We have a very good example of this in the Public School System in England. We see the same principle at work in India, in the beginnings of an attempt to set up a similar system in India. We have another example in the way in which the establishment of the Muslim University at Aligarh was determined by the needs and aspirations of middle class Muslims, who desired a place in the sun of the rising fortunes of middle class people in India under British rule. Their economic and social needs dictated the type of education given.

It is possible to distinguish different social, economic and political factors which have been, and are, determinative of Indian education.

1. **Economic.**—The whole secondary and University system of education has been determined by, on the one hand, the desire in the first place of the British authorities for a good supply of minor clerks and officials, and, on the other hand, the desire of the people to get more lucrative employment for their sons. The supply of clerks and officials now far exceeds the demand, and the authorities are making tentative efforts to introduce a different kind of education, an education, that is, which will lead to a different type of employment. But the

Indian public, having been educated to think that going to High School and to University means ultimately getting a job bringing much more money than can be got by staying in the village and working on the land, is stubbornly refusing to be re-educated. In the Panjab, for instance, where, owing to the war, the village farmer has much more money to spend than he usually has, village boys are flocking to the High Schools, with the one object of getting an English education, for which they can now afford to pay, so that they may eventually secure a position in, preferably, a Government office, but, at any rate, in an office of some sort.

It is in vain that a technical type of education is offered. It is spurned in favour of the academic type, with English, because of the economic advantage conferred by the latter. This may be a mistake. Doubtless, the economic value of an academic education with English is not going to be nearly so great in the future as it was in the past. But the villager thinks that it will be great. Hence he is not impressed with a type of education, which, considered purely from the educational point of view, is infinitely superior to what he demands for his sons.

We see the same economic factor influencing education when we consider girls' education. Perhaps the most important reason why girls' education lags behind, and why there is so little enthusiasm for it, is just that the average villager can see little economic value in it. The money spent on educating his girls is going to be wasted from his point of view, for they are going to be married and leave him for another home. This home will then get the benefit of such education as they have

had. But he, the father, will reap no benefit from it. He will get no return. Of course, if his girls are educated, then they may be able to make better matches, and he can see something in this. But usually urgings in favour of girls' education fall on deaf ears, because of economic considerations.

The economic condition of the country as a whole is reflected in the educational system. Teachers are miserably paid, especially the village teacher, who holds the most important position in the whole educational set-up. As a result, men with ability and talent pass by the teaching profession, and the average village teacher is very mediocre. What else could one expect on a salary of Rs. 25 a month and often less than that? The same bad economic condition of the country is reflected in the type of training given, in the equipment of schools (in many village schools equipment is conspicuous by its absence); by the type of building used, by the utterly inadequate grants-in-aid given to private institutions. The financial requirements set out by the Report of the Central Advisory Board of Education for their projected scheme, which they rightly consider the minimum for setting up an adequate system of education, show clearly the complete inadequacy of the present system.

**2. Social.**—In India, as in other countries, class-interests and the possession of wealth determine the type of education which is to be given. I have given one example of this in the rise of the Muslim University at Aligarh, dedicated to the interests of middle class Muslims, who naturally wanted to get their share of what was being offered to the middle classes under British rule. We see the same determinant at work in

the development of a system of schools designed to follow along the lines of the English Public Schools, a most unfortunate development from the point of view of the future of democracy in India. Under the present social and economic system, wealth can always dictate the type of education that is to be given to the children of those who possess the wealth, and this is being done more and more.

There is, among the classes at the lower end of the social ladder, a very strong desire to improve themselves, and to rise. And however much lip-service may be paid to the abolition of untouchability, the members of the depressed classes receive little or no real encouragement to raise their social status. But they have recognized that it is only through education that they can hope to improve their conditions. At the same time, a natural desire to escape from the type of occupation with which they have been associated for centuries leads them to try to get an academic type of education that will lead them to a higher social class. There is also the economic factor in their case, since for them any change is an improvement, and naturally they wish to follow the same line of economic improvement as others are pursuing. So we find that here too the social factor leads to a desire for a particular type of education.

Until recent years, the influence of the city has been altogether disproportionate in Indian education. Things have been improving of late years, but there is always the danger that policy and curriculum are framed by those who live in cities. Administration and organization are centralized in cities. And the result is far too strong an urban bias in educational matters. This is seen from the

very scanty attention that, even up to this time, is paid to agriculture in rural schools. Another reason for this urban bias is the drift to the cities, which in turn is caused by economic considerations. It is probable that after the war, with vastly increased industrialisation, and possibly decentralization in economic as well as in administrative matters, we shall have forces at work which will make a change here.

3. **Political.**—The political situation of the country has had its inevitable effect on education. As has been already mentioned, years ago the government needed minor officials and clerks and therefore sponsored an education in which English had a prominent place, and an education, moreover, which was entirely academic, and aimed at producing the clerks that were required. It was an almost purely vocational type of education of a very narrow kind. This principle has become ingrained in Indian education, and in the attitude towards, and thinking about, education, of the general run of parents. Until very recently education has very largely been looked on as a matter in which the government is chiefly concerned, which it carries on for its own purposes, and of which advantage can be taken by individuals, principally as they hope to get employment in government or semi-government service. It is something which is foreign. There is no idea that education and schools are things which belong to the people themselves, and in which they have a vital concern, and in which they ought to have the chief voice.

‘But the effects of a long past during which it was the rule that the many should be schooled for the service and convenience of the few are not thus easily to be thrown

off, even if that past is no longer with us, as some would contend that it still is. Hitherto there has appeared no sure sign of the growth of a genuine popular philosophy of education which would seize upon the elementary school, and make it the instrument of its own clearly conceived social and cultural purposes. The good things still come as gifts from above. Some will even give expression to uneasy doubts whether the habit of looking to the governing class (they who do this and do that to us and for us) for benefits and concessions, is not so deeply ingrained as to be ineradicable. Are the "people," they ask, really *interested* in the elementary school as they might be interested in a trade union or a club or a "co-op" as a thing of their own to be shaped to their social purposes? Or is it only "getting on" in which they are interested, as they seem to show still more plainly in their attitude towards the secondary school?<sup>1</sup>

Although these words were written with reference to England, they apply, with a double emphasis, to India. The effect of the political situation in India during the last two hundred years has been to produce a type of education the object of which has been to enable a certain small minority of the population to 'get on,' and to produce in the mass of the people the firmly-rooted idea that this is what education is for.

This has been accentuated by the 'English' bias given to Indian education since the time of the famous Macaulay Minute. The infiltration theory has failed utterly to work, and the result of the decision taken then has been to reinforce all those elements working for the

<sup>1</sup> F. Clarke: *Education and Social Change*, p. 31,  
The Sheldon Press.

'separateness' and narrowly vocational character of Indian education.

The effect of the political situation has been that the mass of the people do not look on the schools of the country as their own. They are government institutions, or institutions which cater for the needs of government. They are not institutions of the people in which they are interested or through which they can achieve purposes of their own. The schools are not institutions for furthering the social needs and purposes of the people, nor for providing a training for children which will enable them as they grow up to change conditions so as to meet the needs of the life of the people, and inaugurate a social and economic revolution. They are extraneous to the real life of the people.

4. **Communal.**—There is a type of school, of which what has been said above about the separateness of the education system from the mass of the people, is to some extent not true. These are communal schools, that is, schools which are run by some one community primarily for the benefit of children belonging to that community. There is no doubt that the people of the community concerned do feel in a special way that these are their 'own.' These schools exist to help the particular community to which they belong, and to further the interests of that community. But, at the same time, they are part of the ordinary system, and the people look on them exactly in the same way as they look on government schools, namely as means for 'getting on.' They are avenues to 'service' of one sort or another.

At the same time, communal schools have a very definite purpose of their own and bring a very definite element

into Indian education. They are for the benefit of their own community. It is true that they do have a number of pupils from other communities. But such pupils are in a small minority as a general rule. The result is that, as might be expected, the communal school accentuates the communal feeling in the country, and emphasizes the differences between one community and another.<sup>7</sup> The whole influence of such schools is against unity in the country, and on the side of communal rivalry. They cater to the disruptive elements in the national situation. Education becomes prostituted to the interests of one particular community.

There can be no possible objection to private agencies running schools in addition to the regular government system, provided that such schools cater for children from all communities, and from all classes of the community, as government schools do. But, with the exception of schools run by Christian agencies, this is rarely the case, and the effect of communal schools on education, from the point of view of unity, and the establishment of democracy, is to be deplored.

Communal schools of all kinds bring in the determinate of religion. This has always held an important place in Indian education, and has today a big effect on the type of education given, and on the organization of schools. One of the ostensible reasons for the establishment of the communal school is that the children belonging to the community which establishes the school may get proper teaching and training in their own religion. It has been one of the defects of the government system that no religion of any kind is allowed in government schools. Among many there has been a real concern for

religious teaching, and hence the support for the communal school. But along with this we have to remember that in India religion has a political aspect. Parties are divided not along the lines of political or economic or social issues as they are in most countries. They are divided mainly, in spite of the claim of the Congress to represent all communities, along the lines of religion. But this use of the word 'religion' must not be allowed to deceive us. It is used with a political connotation, and not a spiritual one, in a large number of cases. So that when it is claimed that communal schools cater for religion, it is true that they do this in a spiritual sense to some extent, but it is also true that the motive behind their establishment is usually a political one, in which the benefits, political and economic, accruing to the community loom much larger than the spiritual ones accruing to the individuals who attend the schools in question.

**5. Totalitarian Trends.**—In considering the forces which are having an effect on education in India at the present time, we have to take into serious consideration the undoubted tendencies towards a totalitarian system, and towards totalitarian attitudes to life, which we find on all sides. Their influence on education is considerable and, unless countered, will be disastrous.

India is not a democratically-minded country. There has been no gradual developing of a tradition of, at least, political democracy, as there has been in numbers of European countries. Whatever may have been the social and political organization of the early Aryans, and however the panchayat system may have been used in early times, for the last 2,500 years or so there has been no attempt at working out, or at putting into practice,

in any large measure, any democratic principles in political, social, or economic spheres of life. The hold that the caste system has had on the country is a proof of this lack of any tendency to democratic ways. There is nothing democratic about the caste system. The caste system means that a person's place in the community is determined by his birth, that some sections of the community are superior to others, merely because of the accident of birth, that a man is not free to exercise his talents in the sphere for which they fit him. His sphere is determined by his birth. It is a class system and hence opposed to democracy. Agristic serfdom is commonly found where people belonging to low castes and depressed classes are numerous. The caste system must take its share of responsibility for the fact that there are still millions of serfs in India.<sup>1</sup> The caste system is the social system in which the great majority of Indians have lived and still live. Even those whose religion does not sanction caste, such as Muslims and Christians and Sikhs, have not escaped being influenced by this all-pervading spirit.

India has been accustomed to absolute rulers for the same period of time as she has been accustomed to the caste system, and possibly for longer still. Indian history is the history of the rise to power of one great conqueror after another. India has been accustomed to power being concentrated in the hands of one person, or of a few who use the one as a figure-head. For all these centuries, the government of the country has been a totalitarian form of government. We have the same thing still in

<sup>1</sup> (See article 'Agristic Serfdom in Northern India' in *The Indian Journal of Social Work*, Sept. 1944).

the Indian States of today. Approximately one-third of the population of India today is in Indian States, and are governed by totalitarian methods. In some cases the totalitarianism may be a benevolent one. But it is totalitarian none the less. There is no attempt at anything approaching real democracy in most Indian States. The influence of most of these petty governments is against democracy.

Religion has always wielded a very big influence in India. This influence has usually been of a totalitarian nature. India has always revered the guru. The guru with his disciples has been the way in which religious teaching has been handed down and spread. But except among the Sikhs, the guru has usually been an autocrat. The disciples which the guru gathered round him were trained to accept without question what the guru told them, and the general result was to engender an authoritarian tradition in religion. This, of course, is a phenomenon which is by no means confined to India. The same tendency is found in every religion. But the guru tradition and system, if we may call it such, made this authoritarian tradition stronger than in other places, especially as it was reinforced down through the centuries by the caste system.

The coming of the Muslims did nothing to improve matters in this respect. Islam exalts the authoritarian element in religion, and its adherents accept totalitarianism in religion as natural and right, so that from the religious stream came reinforcement of the authoritarian influence. The type of Christianity preached by the majority of Christian missionaries had the same unfortunate effect.

The one exception to the authoritarian influence of religion is found in the Sikh community. Among the Sikhs the development of the guru principle took a completely different course from that usually followed in India. The Sikh community has always, from the time of its founding by Guru Nanak, exhibited a strong and healthy democratic feeling. This has not been mere theory. It has been the regular practice of gurus and of followers, and the result is that the Sikh community forms today one of the strongest influences for democracy in India.

The coming of the British and the establishment of British rule did little to counteract the age-long totalitarian practice found in India. It is true that Indians, with the coming of English education, have become acquainted with democratic ideals and theory in a way that had never happened before. It is also true that there has been a great deal of talk about training for democracy, and that some half-hearted measures have been undertaken to this end. But even in what has been attempted, the progress has been painfully slow. As far as the practical example set before India by her British rulers, little has been done to show India what democratic government really means, even if we think of democracy as connected solely with politics. British theory has been one thing. British practice in the actual work of government has been another, and has departed but little from the old totalitarian methods to which India has long been accustomed.

This is not to say that British rule has not resulted in the spread of democratic ideas and ideals. During the last hundred years new ideas have been working, and

Western democratic ideals, however half-hearted and imperfect, have permeated certain strata of Indian society. In certain directions the work of Christian missionaries, particularly those engaged in educational work, has spread the leaven of democracy. The result has been to make the educated classes contrast the theory which they learn in school and college, and which they find held up in their study of British history as the ideal for which to strive, with the practice they see around them. In some this rouses an urge to fight for democracy. In larger numbers it simply serves to confirm them in their sub-conscious belief in totalitarian methods.

We see this plainly today in the activities of the two major parties in India, the Congress and the Muslim League. Both these parties seem to exhibit tendencies which lean dangerously towards totalitarianism. The ministries established by either, in some cases, seem not to have been responsible to the people of the provinces who put them in power, but to have been responsible to the central committees controlling the whole organization. At the bidding of this outside body the ministry must do this or that, without consulting its constituents to whom it should be responsible. The whole set-up of both these parties, and the whole way in which they work, tends towards totalitarianism. India is still led by personalities rather than by principles.

The result of these totalitarian tendencies is seen in every education department. There is found everywhere, no matter how much lip-service is paid to the need for, and desirability of, experiment and of freedom for showing initiative, the strong desire by departmentalists to have everything in one mould. All attempts to get out of

the ruts of routine and red-tape and departmental rules and customs are viewed with great disfavour. Inspectors tend to become little dictators in their divisions. Their district inspectors set up their little dictatorships in their districts. Their assistants follow the same procedure as much as they can. And the teacher, having no one to dictate to, except his pupils, brings them up on good totalitarian lines. There is a strong tendency everywhere for departments to control, and to lay down the law, leaving no freedom for any departure from the beaten track. The aided schools, which are one of the brightest features of the Indian educational system, and which could give such great opportunities for experiment and progress, are kept to heel by the big stick of the threat of loss of grant if they show signs of being too independent.

There are exceptions to this picture. Not every D.P.I. is a dictator, nor are all inspectors. But those who have the vision to break away from the general totalitarian and authoritarian tradition, are all too few. And the whole working of the system is against them, stifling their best efforts.

It will be seen then, that educating for democracy is by no means an easy business in India, apart from all the natural difficulties which are encountered in inculcating any ideal in school. The history and political tradition of the country is against democracy. Economic and communal interests are against it. Class interests are against it. Religious interests are often against it. The social tradition and system of the country are against it. The task of him who would educate for democracy in India therefore cannot be confined to the schools. He has to take into consideration all the forces in society which

bear on the school, and which tend to militate against his efforts to produce those who will create a new society. But our hope lies in the fact that there are a large mass of people who want a new system. Our job is to help them to become articulate, and to be able to make themselves felt.

Let us then examine what can be done in order to unload the dice that at present are loaded against those who would establish democracy in India.

1. In the first place it cannot be too strongly emphasized that educating for democracy is not a matter which concerns only schools and education departments. There is a great deal to be done by the school. The ultimate success of any attempt to give a creative education depends chiefly, as circumstances are in this country, upon the type of teaching given, the curricula worked out, and the type of teacher who works in the schools. But at the same time, the forces working against democracy and creative effort must be countered. It is the concern of all interested in education—teachers, parents and administrators—to work against such forces. Otherwise, all the efforts put into the schools, and into securing the right type of education, will be nullified.

'The more we consider education from the point of view of our recent experience, as only one of the many ways of influencing human behaviour, the more it becomes evident that even the most efficient educational technique is doomed to fail, unless it is related to the remaining forms of social control. No educational system is able to maintain emotional stability and mental integrity (and, we might add, encourage creative effort) unless it can hold in check the social influences which

disorganize community life, and unless it knows something of the psychological and social explanations of crowd behaviour.<sup>1</sup>

It is therefore a double task that those of us who wish to educate for democracy have to face : the task in the school and the task in society. We have not only to help the child to develop along right lines, but we have to use all our influence to see that social, economic and political influences do not hinder us in our work, and do not make it impossible for the pupil, when he finally goes out into the world, to put into practice what he has been trained to live out in school. We have to do our share, and more than our share, to hold in check those influences and forces which would disorganize real community life, and to reinforce those influences and forces which would make for creative community life.

The first step in this campaign is to enlist the help of all those who are interested in the true welfare of the community, and of the coming generation, to combat those totalitarian and authoritarian influences which militate against the democratic way of life. Teachers are citizens as well as teachers. Administrators are citizens as well as administrators. They have their duties as citizens. One of the most imperative of these duties is to throw their whole weight and influence on the side of democracy, not only in the school, but in all their work as citizens. The teacher, especially in the village, has an influence far beyond the walls of his class-room. This influence should be used to counter the totalitarian

<sup>1</sup> *Educating for Democracy*, edited by J. I. Cohen and R. M. W. Travers, p. 332, Macmillan & Co.

influences which raise their heads so often and so ubiquitously.

2. This is perhaps rather vague, with no definite programme. From the nature of the case, it is impossible to be too definite. Such influences as we are seeking to counter in society are themselves vague, and often it is difficult to nail them down. We have to fight a subtle pervasion of thought and attitude which shows itself only now and then in definite ways. But at the same time, there are certain definite objectives which we can lay down as essential in any campaign against totalitarian tendencies in the country.

(a) We should try to eliminate capitalism. This involves the attempt to set up a new economic system, or, at least, a very considerable modification of the present one. Such things cannot be done in a day. Nor, unless the undesirable means of a revolution are adopted, can we completely, in one stroke, upset the present state of affairs. At the same time, it is possible to change gradually the present competitive capitalist system into a co-operative socialist one. It is this change from the competitive principle to the co-operative one which is the essential one which must be made if we are to counter totalitarian tendencies. There is no doubt that here events are on our side. The war has at least done this much good, that it has opened the eyes of masses of people to the evils of competitive capitalism, and to the fact that the line of future progress is with co-operation, however that may be worked out. This then is the first aim in seeking to change the totalitarian tendencies in Indian life; to change the economic system.

In this connection the experiment with village co-operatives which has been carried on with such great success in China for several years is of the greatest interest. "Co-operative management and finance have now been demonstrated by Chinese experience to be a surprisingly effective means of quickly industrialising a backward economy, without disturbing too drastically the social life of the Asiatic village, and without destroying the virtues worth preserving in Asiatic family life. 'Indusco' has successfully brought modern industry to rural China for the first time."<sup>1</sup>

It is not possible to do more than mention the subject here. But many are of the opinion that the line of industrial advance for India is that which has been worked out in China. At any rate, the work done in China is well worth careful study.

(b) In exactly the same way we have to set ourselves to change the class and caste system found in society. This may be more difficult than to change the economic system, difficult as that may appear. But anything done to bring in a co-operative economic system will also help to do away with class and class interests. As a matter of fact, here too, events are on our side. The masses of India are awaking. They are no longer willing passively to accept the class system that has been imposed on them for centuries. In aligning ourselves for a campaign against class and class privilege, we are putting ourselves in the way of harnessing the great power of the masses who need only leadership and knowledge to bring

<sup>1</sup> N. Wales : *China Builds for Democracy*, p. 12, Kitabistan.  
(This book gives a very good account of the Chinese experiment with 'Indusco'.)

about revolutionary changes. The great mass of the people have nothing to lose and everything to gain from a development towards true democracy. If those who believe in democracy, and who are working for it, can give the mass of the people that leadership and that knowledge, then the totalitarian forces at work will be swept away into the limbo which is their true home.

(c) How then can this knowledge which is so necessary if the masses of the people are to be able to exercise their power, be given, and how can leaders be trained? The most hopeful answer, I think, is to be found in adult education. This we must now consider in some detail.

The world has been given at least two significant and inspiring experiments in adult education, both of which merit all the study and attention which we can give them, especially as both have special relevance to the Indian situation. One is found in Denmark and the other in Russia.

The Danish Folk High Schools brought about a revolution in the social, economic and spiritual condition of the Danish peasantry. I quote Sir Michael Sadlier on this change.

'The People's High Schools founded by Grundtvig and his disciples (chief among them Christian Kold 1816-1870) gave the essence of a liberal education to farmers' sons and daughters. The humanities, which was all the schools taught, did not breed ineffectuals. Between 1860 and 1880 they worked a miracle of culture in the Danish country-side. The town folk were, as a whole, impervious. But the peasantry was transformed.'

In the seventies and early eighties of the last century

Danish agriculture was hard hit by foreign competition in the grain markets of Europe. Wheat fell in value, and at that time the chief product of Danish farms was corn. The Danish peasantry turned for a remedy to technical improvements, not to protection. It changed over from the export of wheat to butter and bacon. It proved itself mobile, intelligent, heartily co-operative. And it is universally admitted that the agricultural populations could not, but for the work of the People's High Schools, have shown adaptability so great, open-mindedness so intelligent. Grundtvig's policy had found the issue he predicted. Corporate life in an atmosphere of liberal education had given practical culture.<sup>1</sup>

It is admitted by all that though there were other forces at work, the Folk High Schools, more than anything else, contributed to the great change in the life, outlook and spirit of the Danish peasantry which took place in the latter half of last century. These schools for adults had an influence far beyond the numbers of their pupils, or the numbers of schools, would lead one to expect.

These schools, although intended to cater for the whole people, urban as well as rural, have, as a matter of fact, appealed chiefly to the country people. The majority of pupils coming from country areas are the sons and daughters of farmers. The schools have therefore worked mainly with the farming population.

The Folk High Schools are private institutions where staff and students live together as a large family. They are supported by the State, but the State does not inter-

<sup>1</sup> *The Folk High Schools of Denmark* by H. Begtoup, H. Lund, P. Manniche, p. 9 (O.U.P.).

fere with their internal management. Their aim is to develop personality, a sense of fellowship, to prepare pupils to return to their daily life and work with a new attitude and spirit, with an understanding of the value of co-operation, with a deeper knowledge of human life and its problems, and with an awakened love for the culture of their country.

Pupils come to the schools from all parts of the country, as they usually wish to see other parts of the country than their own while they are at school. There is a winter term for men of five months and the summer term is for women and lasts three months. The schools are free to fix their own curricula.

Two to four pupils share a room but there is a common mess. All students take the whole course given, which occupies the whole day, with time for rest and recreation. This consists of open air games, folk dancing, and what we call major games. Gymnastic training is given daily also. The subjects usually taken are writing, reading, arithmetic and drawing with lectures and discussion on subjects from history, literature, geography, sociology, natural science etc.

At the larger schools the pupils are separated into different groups, each with its respective teacher, for the study of Danish grammar, reading, composition etc.; in the same way they study arithmetic, drawing or manual work. Many pupils make very rapid progress in these classes, especially rapid in view of the short time they have at their disposal. A number of them have previously attended continuation or evening schools; but the majority come without any other schooling than that which they received in the ordinary national or private

elementary schools, and which they finished at the age of fourteen. Experience proves, however, that the same amount of information which it takes the half-grown youth—dozing on the school forms—three to five years to learn, can be acquired by adults who are keen on learning and who have done practical work, in the space of three to five months.<sup>1</sup>

There are about sixty of these schools in Denmark (before the war) with an average attendance of about 9,000 young men and women between the ages of 17 and 30 years. The methods chiefly used are more or less informal lectures and discussions and song. Emphasis is laid on individual work by pupils with book and pen.

It is obvious that these schools have been most successfully fulfilling their function, namely, to change the pupil's attitude to life, and to give pupils a new and creative urge to live. It is also obvious from a study of Danish history in the last century that this has had a very important practical effect on the whole country. A chain of such schools produces the spirit that is essential in all who have any ability for leadership in a democracy, and, in fact, in all those who wish to be citizens of a democracy.

If we are to harness the latent force of the masses of India to the chariot of democracy, no better method can be devised than a similar chain of Indian Folk Schools spread throughout the length and breadth of the country. And it is not necessary that those who come to such Folk Schools should be literate, though in the school they would be given at least a good start on the path to literacy before the course was finished. But just as in Denmark

<sup>1</sup> *Ibid.*, p. 134.

the spoken and sung word has played the chief part in adult education, so too the same methods can be used in India, with even greater effect. Such methods are peculiarly suitable to the genius of Indian village people. One such Folk School in a district would revolutionize the life of the whole people.

'In Russia, during the last twenty-five years, a great deal of attention has been paid to adult education. Since the Revolution rose among the urban proletariat it was natural that adult education should first take the form of factory schools. This was a natural development of the centralizing of city life round the factory. We have not in Russia any such distinct and unique method as has been used in Denmark. But we find a very general provision for adult education whereby, both in town and village, opportunities are given to all to get education beyond what they got at school.'

'A characteristic of every Soviet institution is the stress which is laid on the desirability for every working man and woman to raise their qualifications for their work. Whether it is a case of teachers in an elementary school, or university, or workers at machines in a factory, or typists in an office, there are always available the means of further education, through evening classes, free of charge. And in all this a leading part is played by the best workers in the enterprise, who often undertake voluntarily to train other workers up to their own level.'<sup>1</sup>

In Russia the system of adult education in the towns has been so developed that it is possible for almost everyone to prepare himself or herself for the University by

<sup>1</sup> P. Sloan : *Soviet Democracy*, p. 27, Victor Gollancz.

means of evening classes, and it is possible for those who have had only an elementary schooling to get their secondary education in evening classes, and then, if they wish, to proceed to the University, where they draw an allowance from the Government while studying.

The same sort of thing is being done in the villages of Russia, particularly in connection with the working of the collective farms, the co-operative societies, and with learning to work machines. The fanatical zeal of the Communist has ensured that through every type of adult education there has been instilled that spirit of which we have seen the result in the war between Russia and Germany. Education both of children and adults has been undertaken in Russia with an enthusiasm that has never been witnessed before. And one result is that illiteracy is fast disappearing.

Perhaps one of the most important means of adult education used in the Soviet Union is the club. These clubs are found in cities, connected with the labour unions, and in villages, where they form centres of village life. The clubs provide centres for meeting, discussion, and lectures. They have reading rooms and libraries, and a place for social activities. They provide a centre for regular classes in different subjects. There is often a cinema attached. Such clubs have been used extensively, and have contributed in no small measure to the general progress which has been made throughout the country. Such organizations could do a great deal to spread the democratic leaven, and to awake the mass of the people of India to a realization of their power. A combination of Folk High Schools, with a system of village and city clubs, would be an organization which could be used to

revolutionize the outlook of the village and of the labouring classes in the towns.

In India we have to emancipate ourselves from the idea that the main object of adult education is to make adults literate. The result of this idea has been that we have neither an effective system of adult education, nor have we succeeded in making any but an infinitesimal proportion of adults literate. What we need is a full and rich programme of adult education, with emphasis, as in Denmark, on what we may call the spiritual and cultural aspects of life, on the things which help men and women to live freely and effectively together, which inspire them to creative living, and which help them to face, in a co-operative spirit, the problems of contemporary life which they have to face. Undoubtedly, part of any such programme will be the bringing of literacy to those who are illiterate. But this will be incidental to the main programme. It will not be the chief or the sole object of our adult education. As I have already pointed out, in the Indian village, through the spoken word, the drama, through song, through the radio, a full programme of adult education can be carried on. If we wait till adults are made literate before we start our real adult education we are putting off to the Greek Kalends what needs so urgently to be done now.

As a matter of fact, the carrying out of a full programme of adult education in city and village, is the best and quickest way to achieve adult literacy. The chief obstacle in the way of all efforts to make adults literate, is the lack of interest of the illiterate adult in our efforts to help him. A great deal of energy and enthusiasm for adult literacy has dashed itself in vain against the rock of

lack of interest on the part of the illiterate. He cannot see any particular reason, at his age, for learning to read. The Indian villager, as a natural result of his continual struggle with his environment, physical and social and economic, is strictly utilitarian. The adult literacy campaign has made little impact on him because he cannot see the use of it.

We need to change our method of approach. Let us bring first the full programme of adult education, to which teaching to read and write is incidental, and we shall find that incidental though it may be, we shall achieve a far greater success even in the matter of literacy. This was the experience of Russia. The campaign for literacy was but a part of a greater programme of general education. When the mass of the people became interested in politics, in economics, and in the many problems which vitally concerned their every day life, then learning to read was seen in its right perspective, and the motivation was supplied. The same thing would be true of India. If through adult education we bring these new interests to the lives of the people, if we teach them to think about the problems of every day life, which are also the problems of politics, economics and of society, then, just as happened in Russia, we shall find our difficulty of motivation, as far as learning to read is concerned, will be solved in a large number of cases. Direct attempts to bring literacy will never bring about the spiritual revolution which is needed in the lives of the masses. It will never give the creative inspiration which is lacking at present. It took a revolution to do that in Russia. We can do it without a revolution if we will take the right steps in adult education. But

without this freshening, this renewing of the spirit of the people, all efforts at adult literacy will never get very far. The achievement of adult literacy is the result of a change in the spirit of men and women. We are working as though we thought it could be the cause.

Adult Education has sometimes been described as a compensatory measure in the sense that it is an attempt to give adults a belated opportunity to make up for the opportunities which were denied to them in their youth. But its proper function is a broader and deeper one. It should aim at giving effect to the democratic principle of continuous, lifelong and complete education for all, according to their ability to profit by it. In other words, *the role of adult education is to make every possible member of a State an effective and efficient citizen, and thus to give reality to the ideal of democracy.* Adult Education in this sense is still far from realization even in those countries where it has made greatest progress, but the full objective continues to gain increasing recognition. In India, so far, the general attitude has been to regard adult education as connoting adult literacy. The reason is obvious, for the problem of this country is vastly different from what it is in Western countries. A child must learn to walk before he can run; an adult must be literate before he can hope to derive any benefit from facilities for education in the wide sense. For this reason the Adult Education Committee recognized that the main emphasis in this country must, for some time to come, be on literacy, although from the very beginning some provision must be made for adult education proper, so that those made literate may have an

inducement as well as an opportunity to pursue their studies.<sup>1</sup>

It seems to me that this attitude towards adult education taken up by the Central Advisory Board in their report will get us nowhere in either real adult education or in adult literacy. While it is true, as the report says, that a child must walk before he can run, it is not true that a child must be able to read before he can learn. Nor is it true that an adult must be able to read before he can learn. While it may be admitted that in most cases, certainly in all cases of young adults, learning to read must be one of the main objectives, it is not true that nothing can be done until people can read. And, as I have pointed out, the results of adult literacy campaigns to date show unmistakably that we have been working on wrong lines. I have already indicated what I think are the right lines.

' It is also important that the further education to be provided for adults should be of such a nature as will not only make them more useful members of society, but will also help them in some measure to improve their economic position. Only in this way will the average illiterate acquire respect for education, and consequently a desire for the education of his children. Adult education, therefore, must be practical as well as cultural ; it should also be closely related to the student's daily life and work. It is true that in Western countries the tendency has been to keep adult education separate from technical, commercial and art education ; but even there technical and other vocational institutions have of late

<sup>1</sup> Report by the Central Advisory Board of Education, p. 48. (Post-War Educational Development in India).

been giving cultural education an increasingly important place in their schemes of instruction. In India, as things are, it is all the more necessary to secure a close association of cultural and technical education, and the Adult Education Committee 'welcome on general grounds this tendency to co-ordinate all forms of adult instruction, and believe that it is neither necessary nor expedient in India, and above all the Indian village, to define too strictly the sphere of adult education.' It is therefore contemplated that adult education centres will not merely provide for the teaching of the more academic subjects, but will also have vocational classes for those who may not, at least to begin with, be attracted by the cultural side of adult instruction, and may wish to learn some craft.'<sup>1</sup>

This attitude to adult education should be emphasized with all possible strength. Adult education must have its utilitarian side as well as its cultural side. As a matter of fact, adult education can be used to get rid of the idea that there is some subtle difference between 'cultural' and 'vocational.' Craft and technical education can be every bit as cultural as an academic type of education. If any scheme of District Folk Schools were adopted, then craftwork and art work would form a prominent part of the curriculum of such schools.

At the same time, we must never lose sight of the lesson we have to learn from Denmark, namely, that the chief function of adult education is to create and inculcate a spirit. Sir Richard Livingstone lists three secrets of the success of the Danish system: 'It is given to adults; it

<sup>1</sup> *Ibid*, pp. 48-49.

is residential ; it is essentially a spiritual force.'<sup>1</sup> Craft or trade work will not, of course, militate against the spiritual aspects of what we do in adult education, but on the contrary, if rightly dealt with, will reinforce the spiritual emphasis. But we must never forget that we look to adult education to create a new spirit in the country.

It is sometimes said that what made possible the rise of dictators in Europe, and of Hitler in particular, was that for large numbers of people in Europe life had become meaningless, purposeless and useless. Professor Carr in his book, 'The Conditions of Peace,' brings out this idea. He says that the reason why our civilization is in danger of being destroyed is because men and women have lost any real moral purpose in life, because they are not prepared to answer the call for common sacrifice for a recognized common good.

There is no doubt that this is one of the chief reasons for the rise of dictatorships, and for the tolerance of totalitarian regimes and systems in our time. There is a lack of mental strength, of desire to use our mental powers, which is due to a lack of purpose in life. There is an exaggerated desire to submit, to allow the instinctive tendency to be submissive to play too large a part in life. This is also due to the absence of any compelling purpose in life. If we have a real purpose in life, we shall not be so ready to submit to the dictates of leaders, as we seem to be today. Even when we do so because we think that by submission to our leaders our purposes will be carried out, it means that we are

<sup>1</sup> Sir Richard Livingstone : *The Future in Education*, p. 47, Camb. Univ. Press.

submitting to their purposes rather than having our own purposes in life. There is a general lack of moral fibre which allows dictators to ride rough-shod over all and sundry while none dare to oppose them. It is true that here and there we find isolated instances where individuals are prepared to stand and suffer for their beliefs. But this is not the attitude of the mass of the people. There is insufficient emphasis in the thinking of ordinary men and women on the value of the individual. The individual is looked on in practice, if not in theory, as existing for the state, and is considered to be at the beck and call of the state ; physically, mentally and spiritually. There are false ideas abroad of the benefits of power, of the rights of nationalism, and of what true patriotism is, which undermine all real progress in the various nations of the world, and in the world in general. There is a general misunderstanding of what true greatness is, and of how individuals and nations are all members of one body which cannot function properly if the contribution of one part is cut out.

If we are to create a democratic way of living in this country, and if we are to secure the opportunities necessary for educational institutions to play their parts, we have to deal with these elements in the situation in which we find ourselves. To my mind, the most potent weapon for creating a new spirit in the mass of the people is adult education. But it must be, as we have seen, an education which emphasizes spiritual issues, and tries to give men and women what will enable them to counter the things which are leading to totalitarianism. The issues involved must be brought out into the open. Economic, social and political problems must be

thrashed out, and the implications of different proposed solutions worked out, as far as it is possible for human beings to do so. This is not a quick business. It will take time, and many adjustments of thought and action. But if once our aims and objectives are determined, then there is hope of something being done. Aimlessly to drift hither and thither as blown by the economic and social winds of the situation will land us nowhere but on the rocks of totalitarianism.

'Dictatorial societies arrive at a short-circuit solution. They simply establish their codes in the spirit of a totalitarian Gleichschaltung. In this unscrupulous way they fill a gap which should be bridged by democratic readjustment, so that both the expert and the man in the street could work out the new standards together. But in order to reach this stage, all the competent agencies in our democratic societies such as churches, schools and social services, must examine our moral standards more scientifically. They must realize that these standards do not gain in dignity by pretending they are eternal and unchangeable.'<sup>1</sup>

This realization has to be brought home to the masses of India, namely that the standards of life, in all its departments, as they are now, can be, and should be, changed. The further realization must be brought home to them that the accomplishment of these changes is in their hands, and that it depends on the establishment of democratic ways of doing things. If, through the agency of adult education, and through all other agencies in the country which are willing to devote themselves to this

<sup>1</sup> *Educating for Democracy*, edited by J. I. Cohen and R. M. W. Travers, p. 337, Macmillan & Co.

awakening, the masses can be brought to realize what can be done and how to do it, we will be supplying that purpose in life, the lack of which is causing the dry rot in our present civilization.

When there is a general will for social, economic and political change, and when people see how that general will can make itself felt, the school can be made *the* instrument for betterment. After the war we shall have that will. Probably, knowing what they want, people will find ways for far greater expression than ever before. The awaking of the masses, already gathering strength before the war, will, after the war, have a momentum undreamt of. Hence we shall find that the efforts which the school wishes to make in the direction of giving a creative education for democracy will not be impeded as might have been the case before.

3. Thirdly, in all that we seek to do to make the work of the school for democracy possible, we should enlist the aid of religion, especially in India, where religion plays such a large part in the lives of the people. I mean by religion, of course, not religion in its political aspects, with communal considerations, but religion as a spiritual element in life which gives motive for action and power in carrying out a programme.

In some cases this may not be an easy task. Fortunately we have in Christianity and Sikhism, the third and fourth religions in India, numerically speaking, two strong influences for democracy and for all for which democracy stands. Small though may be the numbers of these two religions, the influence which they can wield is out of all proportion to their numbers. It is necessary

that the leaders of these two religions do their best to see to it that their communities understand the position, and that they bring all the influence they can to bear on the general situation so as to make as favourable a field as possible for the schools.

While the genius of Christianity and Sikhism makes them particularly strong influences for a democratic development, there are large numbers of the two major religions who will also be prepared to bring their influence to bear in the same direction, and whose religion will supply them with a motive and with power for work for democracy.

'The scientific view of man requires to be supplemented by the religious, which regards a human being as a spark of spirit, a ray of the divine. We must develop faith in man as subject rather than as object, a source of creation and inspiration, and not a passive product of social surroundings. Man is made in the image of God. He is a creator. Human nature must be lifted out of its immediate urgencies and local needs, and taken up to the high places of life from which it can see and understand the meaning of life. Until this faith is followed by works we will not have true democracy. Walt Whitman said, 'Democracy is a great word, whose history, I suppose, remains unwritten, because that history has yet to be enacted,' 'While science will add to the richness of life, social improvement will make creative life possible.'<sup>1</sup>

Such religion is no dope for the masses. It is rather something which will enable the masses to have a

<sup>1</sup> *The Indian Journal of Social Work*, Vol. 5, No. 1, p. 5 (article 'Religion and Social Service', by S. Radhakrishnan (June 1944)).

purpose in life, and to realize that institutions such as schools are not merely ways of "getting on" but are a part of their own lives, something which will help them to bring to fruition their social purposes, however inarticulate they have been so far.

## CHAPTER III

### THE SCHOOL AS A COMMUNITY

#### A. THE SCHOOL AS A SOCIETY.

One of the great advantages that a school gives the child is that it provides a community where the child lives a life among his fellows, a life in a society, and thus gets the training in living that he needs. At the same time, he is protected from many of the dangers that would surround him in the larger society of the world. In the school we have an environment which is purposely arranged in order to give the child the best training possible in living as one of a community, but because that environment is arranged, and because we have, to a great extent, control over it, and can alter it to suit our purposes, it can be used for particular objects and to meet particular needs.

School conditions are much simpler than the conditions of the larger outside community. School conditions can be modified as conditions in the outside world cannot be. Teachers are there for the express purpose of seeing that conditions in school are such as will enable the child to reap the greatest permanent advantage from living in the school community. No one outside the school can do this

in the larger world. Just because of this relative control over conditions in school, solutions of many of the problems which appear so insoluble in adult social life, may prove capable of being approximately solved in the school community.

The school community is a place where experiments in living can be carried on, and where consequences can be controlled so that mistakes do not have the devastating and disastrous effect they might have in the larger uncontrolled life of the adult world. The school community, moreover, is a society where the members of the society get guidance from those who have had more experience of life than they have had, in a way that is seldom found in adult life. Hence the school, looked on as a society, and a community with a social and community life of its own, is an excellent training ground for children to learn, by experience and experiment, the art of living together. Looked on from this point of view the school has a most important function to discharge in educating for life in society. As a society, functioning corporately, the school can play an essential part in preparing those who are growing up for a creative life in a democracy.

The definite measures which we take in school to teach democratic attitudes and practices, and to train pupils in living together, must be one with the whole spirit and life of the school. We cannot teach social attitudes and life, nor can we teach democracy, by adding a few extras to the activities of the school, as more or less important tag ends. Any practical measures taken must be the natural result of the orientation and spirit of the whole school. They must arise naturally from

the life of the school. They must be an integral part of the school, without which the school would not be a school, just as much as it would not be a school if instruction in the ordinary subjects were to cease. Education for democracy is, as cannot be too often emphasized, education for the whole personality, and the practical measures adopted by the school as a corporate community must be an integral part of the life of the school and of the life of its pupils. It is perhaps needless to point out that the democratic way of living must be the ideal of every member of the staff of a school and of those who manage it, if this integration of the life of the school is to be achieved, and if we are successfully to educate for democracy.

At the same time, we must never forget that we learn the democratic spirit, and the democratic way of living, by *being* democratic. We learn the principles of democracy by acting and living according to them. It is no use talking about democracy, studying the history of democracy, its principles, how it should work, what it really means, and what its consequences will be, unless we give our pupils the chance to be democratic in actual practice, and to act according to democratic principles in actual life situations in school. We learn by doing here as elsewhere. Theory, of course, we must have, especially with older pupils. Freedom to be democratic, like all freedom, must be graded according to the ability of pupils to shoulder responsibility. But our success in helping our pupils to live the creative democratic life, and to grow into practical democrats, will depend on how much actual practical democratic living we can give them. Our main object must be to inculcate democratic habits of living.

This can be done only by living democratically in school.

Hence the school as a society should be, as far as possible, a democratic society, in which pupils will gradually grow into living together as fellow democrats. Let us see then in what ways the school, as a corporate body, can fulfil this social function.

### B. THE ART OF LIVING TOGETHER

I suppose that few would deny that the great majority of our present national and international troubles are due either to lack of knowledge of how to live together, or to inability to put such knowledge as we have into practice. If then, the future is to be different from the past, it is essential that those who are growing up should be learning the art of living together, and not simply learning the theory, but getting practice in this art also. In other words, our schools and colleges should be places where pupils and students get an incentive to learn this art, and, opportunity to practise it. For living together in a constructive and creative way is an art, and like all arts, needs a great deal of practice if anything like competency in it is to be attained. One of the teacher's most important tasks, then, in building for the future, is to help his pupils to cultivate this art. This means giving knowledge. It means the training of certain specific emotions. It means the developing of certain attitudes of the personality. •It means actual practical living according to ideals learnt and accepted.

This art of living together is a positive, constructive, creative thing. Inability to live with others in a way which contributes to fullness of life, for them as well as

for ourselves, must result in destruction. We have only to look at the history of the last twenty or thirty years, if no further, to see the truth of this statement. Inability to live together, destroys art, science, religion, all that has true and lasting value. We do not need to take the extreme example of inability to live together, namely 'war,' to see this. We can see it in the general atmosphere of fear, suspicion, selfishness and non-cooperation in which nations have lived for so many years, and in which classes and communities and parties within individual nations have also been living for so long. What has been happening means that the educational systems of most countries have broken down at one of the most important points in their work. Young people have been, and are, coming out of our schools and universities, with neither knowledge of, nor practice in, this art which is so vital for the future of the human race.

May I suggest that in India one reason why we have not advanced further in teaching and in learning this art, is the presence of the communal school. By a communal school I do not mean a school endowed and managed by people of one community. Such a school need not necessarily be communal. It becomes communal when it is managed by people of one community and caters entirely, or almost entirely, for pupils of that same community. It is the lack of variety in pupils and staff, not necessarily in management, that makes a school communal, and therefore dangerous. In a province such as the Panjab, where we have Muslims, Hindus, Sikhs, Christians and Depressed Classes, it is obvious that one of the most important tasks of the school is to help

children of one community to understand and live amicably with those of other communities. And the experience of schools where there is a general mixture of pupils and teachers from all communities proves that this is not a particularly difficult task. But to keep boys or girls of one community segregated from those of other communities during their school life, and then to expect them to go out and know how to get on with people of other communities when they leave school, is ridiculous and tragic. It is impossible for children to know how to live together with others unless they grow up with others.

The same principle applies to the staff of a school. While the majority of the staff of a school may belong to one community, it is essential, from the point of view of an education that will really serve the needs of this country, that there be a considerable minority composed of those belonging to other communities. If this is done, then it is possible for a staff to set an example of how to live together, and their work in many respects will be made more effective.

The same consideration applies to the question of schools for different classes in a community. Class schools are thoroughly bad. When we have schools catering for children of one particular class, we are helping to perpetuate distinctions, social and economic, which stand in the way of progress towards true democracy, and give the children who attend them no chance of learning to live with any others than those of their own class. It is here that one notices such a difference between the educational systems of America and the British Dominions on the one hand, and that of England on the other. While one can have no quarrel

with many of the educational ideals and aims of the English public school system, the fact that the public school definitely caters for a certain class, makes it, from the democratic point of view, a most dangerous institution. If the type of education given in such schools is good, it ought to be for everyone and entry should not be dependent on the amount of money a person has. Class schools turn out pupils who are incapable of really understanding or living with any but those of their own class, and hit at the essentials of true democracy. This is being realized in England, and the future of the public school is a burning question in the English educational world at present. The last thing that is needed in India is "class" schools for any one particular section of the community, whether the composition of that class be determined by possession of money, social position, political power, or anything else.

The school that will train children for a new world is the school where children from all sections of the community meet and learn to live together on equal terms, where the son of the princeling and the son of the sweeper, the son of the cabinet minister and the son of his cook, live and work together and are treated in the same way. This is the sort of school in which some of us, especially from the Dominions, grew up in, and to the value of which we can testify. It is perhaps an ideal difficult to achieve in India. But at least we should do our best to ensure that this is the ideal towards which we are working, and to discourage trends in the opposite direction.

To come to more practical measures which can be taken in any school in order that those growing up,

especially adolescents, may learn the art of living together, we may see some light, if we first try to analyse the character of the sort of person of whom we say 'he is easy to get on with.' We all know such persons, and we all know the opposite type. What then are the common characteristics of such a person; the qualities that enable him to 'get on' with others?

One with whom we find it easy to live and work is dependable, in the broad sense of the term. He is honest and sincere. We feel that we know where we are with him. He is sympathetic, able to see and to understand the viewpoint and position of others. He is unselfish, prepared to give and take, not overbearing, but tolerant and ready to learn from others, and to give others what he recognizes as their due. In a word, he follows the golden rule, and treats others as he wishes to be treated himself. One might go on enumerating qualities, but these will suffice. The three fundamental characteristics found in everyone who has learned the art of living with others, are sincerity, dependability and sympathy.

The question is then, how are we to help our children to develop these traits.

These qualities are habits of character and can be developed only as all habits are developed, that is, by practice. If we wish children to grow to be sincere, we must do our best to see to it that they think and feel and act sincerely on every occasion. This is no doubt much easier to say than to do. But if teachers are careful to encourage sincerity in their children from the day they enter school, much can be done. Fear is one important cause of insincerity in school, and if the teacher is in earnest, that can, to a very large extent, be

eliminated. Desire for some advantage is another cause, and as far as possible we should see to it that insincerity never pays. These are, however, negative measures. The main task is the positive one of building up a love of, and admiration for, sincerity. This can be done mainly through suggestion and example. The suggestion that the child receives from history, and from the way in which characters in history are presented to him, the personal example of the teacher, the religious teaching given the child, provided that this results in action, will be the teacher's most powerful means of helping his children to develop a habit of sincerity.

Dependability, in one sense, is a result of sincerity. But dependability is a wide term, including honesty, truthfulness, keeping one's word, punctuality, and carrying out to the best of one's ability a job given to one to do. These qualities again are habits, and the teacher's task is one of helping the child to build up habits. There are certain conditions which make it easier for a child to develop such habits. The first essential is that the teacher himself cultivate these habits. If parents do so also, then of course, the child is helped more than he can ever be helped in school. But the teacher must set an example. The habit of punctuality, for instance, is conspicuous by its absence in the average village school teacher. Hence we can scarcely wonder that we do not find it in his pupils. A child learns dependability from those around him. If he finds that promises made to him are kept, he is more likely to keep promises he makes. If he finds that they are broken, he naturally acts in a similar way. The same is true of answering questions truthfully.

As a child grows older, dependability will be developed if we trust him and show him we trust him. The chances are always in favour of a child becoming what we show we expect him to become. If we expect him to be reliable and dependable, we are preparing the way for him to be so. If we are suspicious of him, we are using the power of suggestion in the wrong way.

As well as thus preparing the ground, we must give the child opportunities of *being* dependable, of acting in a dependable way. Thus in school and class and group, children should be trained to be responsible for certain things, to have certain routine tasks to do which will help them to develop the habit of being responsible and of dependability. But the teacher must be careful to see that these tasks are faithfully done. Children vary in the amount of supervision they need, but supervision and help will always be necessary. Otherwise, tasks will be neglected or carelessly done, and our object defeated. The teacher should also try to get the co-operation of the parent in this work.

In helping children to develop sympathy, out of which arises consideration for others, our main job is to help them to form the habit of looking at things, and feeling things, as others do. History, wisely taught, can be of great use in this. But opportunities for training this emotion will occur frequently in school life. Again, we have to do our best to see that sympathy, when aroused, issues in action; that practical help is given to the sick, to those in trouble and need, and to those who need help of any sort.

Dramatics can be of great help in this work. In a play children put themselves in the place of others, and

feel as others do. Dramatics can be used for instance in developing a feeling of sympathy for animals. In exactly the same way sympathy for human beings may be developed. But again, we must do our best to ensure that action follows the arousing of emotion.

In learning the art of living together we need knowledge, feeling and action. Knowledge we usually find the least difficult to deal with. We are accustomed to giving information. At the same time, knowledge of how other people live, their customs and beliefs, their means of livelihood, and of what affects their economic conditions do not figure as largely in our syllabuses as they should do. On this side of our work history and human geography are essential. We must help our children to understand intellectually how their own needs are supplied by the work of other people, often people of other countries. They must know how others depend on the work done in their own country ; in a word, that no one lives or can live to himself or for himself.

They must also know how the present position in national and international affairs was reached. Perhaps nothing is more important for those going out from our schools and colleges to live and work with others, than to have as full an understanding of the causes of our present unfortunate position as possible. Accurate, unprejudiced knowledge is essential in learning the art of living together.

To feeling we have already referred in connection with the development of sympathy. But if we give our knowledge in the right way, always remembering that the training of feeling is essential for the success of our

work, then a habit of feeling for others can at the same time be developed.

But we must have action, and this action must begin in school. It is too late to begin, or expect our pupils to begin, when they leave school. If in school we concentrate only on feeling and knowledge and give no training in action our work will be a failure. It is, in fact, because we have been guilty of making just this mistake, that we have had such small success.

How is it possible in school for pupils to put into action what they are learning, and to practise this art of living together?

Any arrangement by which children co-operate in carrying out some project will give the practical training we want. In primary schools what is known as the project method is probably the best known way of doing this. But even though a full-fledged project method is not used, a great deal can be done by organizing classes into groups for various purposes. This can be done right through primary and secondary schools. Such tasks as producing a play, a magazine, making maps, making collections of various sorts, running different kinds of clubs, compiling story books for smaller children, debates, panel discussions, undertaking work of different kinds for the school or the community, and many other such things give opportunities for children to learn to work together in a practical way. When they work together in groups on such co-operative tasks, each learns to make his own contribution and to appreciate the contribution of others.

There are two things which must always be carefully watched in such work. The first is the tendency for a

few in a group to do the work, and for the rest to sit round and watch. There are at least two reasons for this. One is the natural tendency of those who are good at the particular kind of work being done, to get impatient with the efforts of those who are not so good, and to take everything into their own hands, or, at any rate, everything except the drudgery. The second reason is the tendency of those who are not very good, and therefore not very sure of themselves, to leave things to those who are more capable, and not to assert themselves. The result is lack of interest and effort in many in the group.

In all such work it is very necessary for teachers carefully to organize work so that every one has a definite part in the work. The standard of the finished product would undoubtedly be higher if all the important parts of the work were done by two or three. But our main aim is not the producing of a high-class result, though the product will naturally be as good as possible. The main aim is the learning of the art of working together. This can only be done as all have a share in the work, a share of which they feel the value.

The second thing which must be watched, is that the teacher should work with the group. This applies especially to projects where manual work is required. There will be an altogether different spirit in the group where the teacher takes his coat off, literally or metaphorically, and works with the group, from the spirit in the group where the teacher is nothing much more than an onlooker, directing the work.

It is very important in school, in pursuance of our aim of helping children to learn the art of living together,

to give them opportunities of learning to think together. Co-operative thinking, inter-creative thinking as it has been called, is very necessary, as we know, but it is a technique which is a closed book to far too many, as all who do much work on committees can testify. There is not space here to go into this subject in detail, but in school we must give our children training in group discussion, in exchanging ideas with one another, in learning from one another and reaching conclusions which probably no single individual of the group could, unaided, have reached. In this work again the teacher has to watch carefully lest a group be too much dominated by a few.

Games, particularly team games, are very useful from the point of view of the subject we are discussing. But it should be noted that it is *playing* games that is helpful and not *watching* them. Our main care should be to see that every child and every student gets a chance to play. Tournaments and representative teams are all right in moderation and in their place, although, as run at present in many places, they give better training in fighting together than in living together. But they should always take second place in our programme. The main object is to provide opportunities for all to take part in some game or other.

One could go on at length on this subject of learning to live together. It is one on which a great deal of experiment and research is needed. But of one thing we can be sure, and that is, that if things in future are to improve, and if a new world is to be built on the ruins of the old, it will be largely as teachers are able to give definite, planned, systematic training to their children so

that as they grow up they may learn the art of living together with others.

### C. THE SCHOOL A CO-OPERATIVE SOCIETY

Co-operation is one of the foundation principles of any form of democratic life. It follows therefore that the school, as a corporate body, must give a concrete example of a co-operative society, a corporate body which functions on co-operative lines. The pupils of the school, if they are to develop the characteristic of co-operativeness, must live, when in school, in a society which, in a practical way, provides a living example of co-operation. As well as this, the school will teach co-operation theoretically. It will give opportunities for pupils themselves to run co-operative societies or co-operative projects of various sorts. But all this must be founded on a practical co-operative life in the school as a whole.

This means, in the first place, that there must be real co-operation between the headmaster and the staff. Too many schools tend to be like the situation described by a negro once when he said that they certainly had co-operation with the whites. The whites did all the 'operating' the negroes did the 'co-ing.' If a school is to be truly co-operative, the members of the staff must be given a real share in the running of the school, and must feel that their opinions and ideas are taken seriously. Very often headmasters go through a form of consulting the staff, but they have already decided what is to be done. The members of the staff know that the headmaster has made up his mind. It is soon made evident what he wants to do, and, knowing that any objections or adverse criticisms of the proposal in que-

tion would receive a very cold welcome, none are offered, and a formal agreement is given to what the headmaster wants. There is obviously nothing co-operative or creative in this. If group discussion and 'inter-creative' thinking in reaching a wise decision is good for pupils, it is also of great value in staff meetings.

The staff should be given a real say in the affairs of the school. There are two types of organization by means of which we can ensure this, and establish a co-operative spirit in a school. Either or both can be used. One is the faculty system, whereby the staff is divided into faculties according to subjects or types of subjects. Thus there may be an English faculty on which are all teachers teaching English, a Mathematics faculty on which are all teachers teaching Mathematics, and so on. In smaller schools Science and Mathematics may be combined into one faculty, Classical and Modern Languages into another. A senior teacher acts as chairman of the faculty while the headmaster is, ex-officio, a member of each faculty, but attends meetings only as he feels the necessity or as he has suggestions to make. Each faculty makes a regular report to the monthly staff meeting. It has been found that an organization such as this gives teachers a much greater share in the running of the school, enables them to make a much greater individual contribution to the general work of the school and increases interest in that work very considerably.

The second system, which can be used along with the faculty system, is to appoint senior teachers to act as supervisors of different departments in the school, these supervisors to form an executive committee of the staff with, and through which, the headmaster works. The

size of this executive will depend on the size of the school. There will be, in the ordinary secondary school, one supervisor for the high department, one for the middle department, one for the primary department if there is one attached to the school. If the school has craft and agriculture work there may be one for this work. If such an organization is set up, the headmaster will require certain definite work from his supervisors, who will be relieved of some teaching work, and he will have regular meetings of the executive, reports of which shall also be given to the regular monthly staff meeting. This latter meeting should, by the way, be a regular feature of the organization of every school, and should be a time when opinion and constructive criticism may be freely offered, and when free discussion can always take place.

Some such organization is necessary if co-operation between the headmaster and members of the staff is to be the feature of the life of the school which it should be. But it is one thing to have the necessary organization. It is another thing to work the organization in a way which will make it successful. However favourable for democratic ways an organization may be, we must have the right spirit to work it successfully. This requires certain definite characteristics in the headmaster and in members of the staff.

It requires of the headmaster a willingness to listen to what others have to say, and to come to a subject or a suggestion with an open mind, realizing that he does not possess a wisdom above and beyond the collective wisdom of his staff. He has to keep in mind also that any new plan that is suggested, or any new method which

he wishes to be taken up, has to be put into operation by the members of the staff. He depends on them for the success of whatever he wishes to have done. Hence real co-operation is vitally necessary. If he cannot carry the members of the staff with him, he will find it extremely difficult to get the results he wants. Moreover, it is the members of the staff, the people who actually have to do the spade work, who often realize just where difficulties are likely to arise. It is they who will have to deal with such difficulties, and therefore their opinion on how they should be met, or on how they can be avoided, or on how serious they are likely to be, should always be taken into account. The headmaster therefore needs openness of mind and tactfulness, if he is to secure real co-operation. Agreement given by the staff simply because they are afraid to differ is of no value whatsoever.

The headmaster needs also the ability, which every teacher needs, to put himself into the place of the other person, and to understand his point of view. He needs a sympathetic imagination. Only so will he be able to help his staff when difficulties arise, and only so will he be able to make them feel that he really understands their position. But when they do feel this, then he can be sure of their co-operation in carrying on the work of the school.

The headmaster needs to be tolerant. He knows his staff and he knows how much he can expect from one and how much from another. He must be able to allow members of the staff to have their own ideas and opinions even when these run contrary to his own. If he wants to try to change them, the method he must use

is that of reasonable convincing and of persuasion. But even when he cannot bring members round to his own way of thinking, he must be tolerant. Above all, he must always be prepared to learn and to modify his own position when he finds that the ideas of others are better than his own, or when better methods have been found by experience.

The foundation of a co-operative spirit is friendship, and the headmaster will find his work much more successful if he is able to be friendly with his staff. The gift of being friendly is one that is not possessed by all human beings to the same degree. But to the limits of his ability the headmaster should give the members of his staff his friendship. This will result in his also giving them inspiration, as far as he is able. Here again individuals differ very considerably. But the more the headmaster can inspire the members of his staff, with his own vision, his own ideals, his own enthusiasm, the greater will be the measure of co-operation he will receive.

On the other hand, the success of co-operation does not depend by any means entirely on the headmaster. His very best efforts may be nullified by a wrong attitude on the part of the members of the staff. There are also characteristics which members of a staff must cultivate if the school is to become an example of co-operation.

Firstly, it is equally necessary for the members of the staff to have open minds and to realize that they can learn. Usually the headmaster will be a person of greater experience than most members of his staff, and when the members feel that something the headmaster is planning to do is dangerous or too difficult, they must

also feel that unless they have had very definite experience with this particular thing which is suggested, they should at least give it a trial. It may be that their fears are ill-founded. They must be prepared to experiment and to learn. If, in the light of experience, insuperable difficulties or undesirable results manifest themselves, then is the time to raise the matter again, and to protest.

For true co-operation there should be in the members of the staff enthusiasm for their work, professional keenness to improve their knowledge and technique, and a willingness to expend themselves in the service of the school, especially in experimenting with new ideas and methods. This willingness to experiment and to try out new ideas is very necessary. Without this, work descends to a dull routine, in which while all that is regularly demanded is done, there is absent the extra touch which makes all the difference between work and play. Work which is creative is play. The work which is play can be done as a team. But without this play-spirit, team work is difficult to carry on.

It is also necessary for the members of the staff to have courage and frankness. There will never be true co-operation where fear prevents teachers from putting forward their views. It is true, of course, that causes for fear should not be supplied by the headmaster and the managing committee, as is too frequently the case. But it is also necessary that the individual teacher have courage, and that his alleged co-operation is never the result of an attempt to curry favour with the powers-that-be.

As well as co-operation between the headmaster and the staff there should also be co-operation between the headmaster and the staff on the one hand, and the pupils on

the other hand. We shall discuss this when considering the creative relation of the teacher to his pupil. But the matter must be emphasized in this connection. If the relationship between teachers and pupils is a co-operative one, then we shall be in a fair way to accomplishing our object of instilling habits of co-operation in our pupils. If the relationship is the old one of undiscriminating authority and aloofness on the one hand, and prudential submission on the other hand, no lesson of co-operation will ever be learnt.

✓ We have to keep the following points in mind in developing this spirit of co-operation between the staff and pupils.

1. The attitude of the teacher should be one of friendship with his pupils. He is in the place of the elder brother, of guide, and authority, though used occasionally, will never be unreasonable, and the teacher will always seek to make plain the reasons for his actions.

2. The teacher will enlist the help of his pupils in all possible ways, giving them all reasonable opportunities for managing their own affairs as they are able to assume responsibility, and leading them to discipline themselves. The pupil should feel that he and the teacher have one aim, and that they are together taking the measures that are necessary for accomplishing that aim.

3. The teacher will seek the co-operation of the pupils in establishing the right kind of tradition. Tradition can be a good servant, though, like many other things, it can be a very bad master. Establishing a tradition is not an easy business nor it is easy to direct it in

the right way. But there is no doubt that teachers can welcome the co-operation of pupils in this work, and that a consciousness of their responsibility for the school spirit will secure a great deal of co-operation from many pupils. For this it is necessary for teachers, and perhaps especially for the headmaster, to take older and more influential pupils into his confidence. It is they who can do much, and if they realize that they have the confidence and trust of their teachers they will respond.

4. Co-operation of pupils will be secured more fully if senior pupils have an understanding of the aims and ideals of the school. For this set talks or teaching are to be avoided. It will be given through friendly conversation, and as opportunity offers for giving suggestions and advice. But the more the pupils, as they grow up, understand the real ideas of their teachers and of the headmaster, the more likely they are to co-operate with them, and the more they will feel that they are members of one community, the success of which depends on the combined efforts of all.

5. Where a system of self-government is in existence, it is a good plan to have occasional meetings of the executive of the pupils' organization with the staff executive, or some other such meeting of senior pupils and members of the staff, to discuss matters concerning the community of which both form a part; that is, the school. Nothing will do more to give the feeling of co-operation, and gradually any feeling of shyness or of diffidence on the part of the pupils will disappear, and it will be found that very often they have a real contribution to make. This plan must not be a sort of eye-wash to make pupils think they are being consulted. They

will not be taken in long by it if it is unreal. But it can develop into a very profitable measure of real co-operation.

We need also to develop co-operation among pupils if our school community is to be a real co-operative society.

1. One of the best practical measures that can be taken to give pupils training in co-operation among themselves is some system of self-government. We shall be considering this again when we come to deal with the matter of discipline and freedom. But we must always remember that a system of self-government in a school should be much more than a method of dealing with discipline. It is a way of organizing the community life of the school, so that the pupils themselves can take as large a share as possible in all matters pertaining to the life of the school. It is a method by which pupils can be helped to shoulder responsibility, and to learn essential lessons necessary for successful living together. It is a practical way of teaching 'civics' which includes much more than discipline. Any system of self-government which is to be of real value must give pupils opportunities of learning to make their own arrangements for organizing the life of the school in sport, in matters connected with the general cleanliness and welfare of pupils, in hygiene and Red Cross work, in extra-school activities of various sorts, and in the hundred-and-one things which continually crop up in the day-to-day life of the school.

The aim of any good system of self-government should be to give opportunities for as many pupils as possible to take an active part in what is being done. Such parts may not be very big. But the more pupils who can be

brought into the work of managing the life of the school, the greater will be the general benefit, and the better it will be for the corporate life of the school.

At the same time, we have always to remember that it is a mistake to give so much responsibility that the shouldering of it becomes an insupportable burden to pupils. Freedom is not the unmixed blessing that some extremists on the subject of self-government assume. Freedom, as many adults know, means heavy responsibility, hard work, and even harder thinking. We have to remember that those who are growing up need guidance and help in the use of freedom, just as they need guidance and help in everything else. Thus, whatever kind of self-government scheme we have in school, it must be arranged so that freedom and responsibility are, so to speak, graded, so that we do not demand too much from the immature, and defeat our own ends.

Nor does a self-government scheme mean that teachers are relieved of a certain amount of their work, or of the necessity of watching over discipline. My experience has been that there is a strong tendency for teachers to think that when there is self-government in a school, they can sit back and let pupils do what used to be the teacher's work. This way lies ruin in spite of all that is claimed by Mr. A. S. Neill. It is true that the institution of self-government in a school means a radical change in the type of work which the teacher has to do. It means a change in his relationship to his pupils. But it does not mean less work. Pupils need help and they need guidance. Being human beings, and being in the process of developing their characters, they also need occasional spurring on, and, shall we say, inspiring, to

keep up their efforts. If teachers simply withdraw themselves from all connection with the activities which come under the self-government scheme, and take no interest in them because they are managed by the pupils themselves, soon things will go wrong. This, at least, has been my experience.

Such guidance and help as the teacher must give will vary from time to time. As in real life, the efficiency of the work depends on the personnel of committees, and on the characters of those who are elected to positions of authority. One year things will go well because wise choices have been made by pupils. The next year, those may be elected to positions of responsibility who are not well-fitted for the positions. The result is that things go wrong, the work is not done, and complaints begin to make themselves heard. Now this, of course, is one of the values of such systems. Pupils learn, in a very practical way, the result of not making wise selections of those who are to fill positions where certain qualities of character are necessary. This lesson is of the greatest value in training our future citizens. But at the same time, it means that, at such times, the guidance of teachers and headmaster is more necessary than at other times, and that at all times, while interfering as little as possible in the running of committees and the various activities which have been given over to pupils, a careful and watchful eye has to be kept on all that is being done. Class teachers have to see that class committees meet, as sometimes, when a poor lot are put into a committee, things are apt to get slack. Care has also to be taken to see that the constitution and the rules that have been drawn up are adhered to. Just as with adult associa-

tions, there is always the temptation not to stick to rules when it is to the interest of powerful members of the community not to do so. And again, working strictly according to a constitution and rules to which all have agreed, is one of the valuable lessons which pupils learn through the working of a self-government system. But they will not learn this if they are allowed licence instead of ordered freedom. Rules can be changed, but they must learn that such changes are to be done in the regular way, and with the consent of at least the majority of the whole body of pupils. But guidance is always necessary here, and the section which can usually be depended on to take the right path will need backing up.

Very often pupils, through inexperience, do not know the best way, or indeed any way of carrying out what they want to do. In such cases they appreciate the help and guidance of the staff. Meetings between staff and pupils' representatives, or between the staff executive and pupils' executive can, under such circumstances, be very useful and fruitful, particularly if the right attitude is adopted by the members of the staff and by the head-master. It is also useful to have one of the senior members of the staff appointed to be student helper. This teacher will make it his special work to keep an eye on what is going on, to understand the difficulties and problems facing pupils in the self-government work, and to be available when they have meetings of their general committee or executive. He need not go to such meetings unless he is invited, or unless he has some definite suggestions to make. But if he is the right type of person, and tackles his work in the right spirit, he will find that he is welcomed at meetings, particularly

when some knotty problem has to be faced and solved. Such a student adviser is very necessary in any self-government scheme, but should be carefully chosen.

There are numerous difficulties that have to be met in running any scheme of self-government. But they are such that from them, and from the meeting of them, pupils learn just those lessons of citizenship and co-operation, which are of the greatest value to them if we wish to train them for democracy. Often pupils who are good talkers get elected to committees and to positions, and they do not make much of a success of the work. It is obvious how useful it is for pupils to realize that a glib tongue is not of much use when it comes to doing efficient and reliable work. It is a lesson that too many adults have not learned. Often, those who are popular for one reason or another are put into positions for which they are not suited, and again the pupil electors learn their lesson. As in so many matters in India, communal issues are apt to arise. The pupils belonging to one community will block vote for the candidate belonging to their community, just as is done in the outside world with its communal politics. On the other hand, the school has an excellent opportunity of giving training in co-operation between different communities, and of bringing its influence to bear against the communal demon.

At election times candidates will make promises to the student electors, some of which they cannot carry out, and some of which they make no effort to carry out. Here again we have a common feature of adult political and civic life reproduced. In dealing with such candidates, and if they stand for re-election they are usually faithfully dealt with, a very useful lesson is learnt,

and pupils get into the habit of looking to a person's deeds rather than to his words in judging him. Often good pupils are unwilling to give the time that must be given if they are to accept a position. Here again there is a chance to teach the lesson of self-sacrifice for the good of the community, and of the responsibility that every member of a community has towards that community and its welfare.

It is not difficult therefore to find plenty of difficulties that are likely to meet us in carrying on a scheme of self-government in a school. But on the other hand the advantages cannot be exaggerated. There are, as we shall see, great advantages in connection with inculcating true discipline. There are perhaps still greater advantages from the point of view of the wider subject of co-operation which we are considering at present. Any such scheme of self-government inevitably brings home to pupils that they are members of a community, and shows them in a very practical way how much can be done, and how well life in that community can be lived, if they are able and willing to co-operate.

2. Another practical way of giving training in co-operation is by means of what we can call community projects. These not only help pupils to learn to co-operate with one another, but they also give opportunities for practical co-operation between staff and pupils. By a community project I mean some work which is undertaken by the whole school or by some considerable group in the school. This is a type of work in which all the individuals in the school or in the group can take part. Each one has something to do, and understands that the success of whatever is being

attempted depends on him as on what every other individual is doing. They learn too, that in planning and working, the project can be successfully carried through only when there is good co-operation among all the members of the group.

There are numbers of such community projects which can be undertaken by schools or classes. The particular project will vary with local conditions and opportunities. There are such things as Parents' Days, exhibitions of work for parents or visitors, projects in connection with Red Cross work, projects in connection with adult literacy work or with rural reconstruction. There is the making of gardens in the school grounds, the cleanliness of the school and compound, the staging of plays, the making of things such as an open air theatre for the school, and many other projects which will occur. These community works, especially when they give opportunity for large numbers to take part, are extremely valuable for teaching co-operation.

3. Another practical method of teaching co-operation is the house system. This is a system which sometimes has unfortunate taints in the minds of some, due to undesirable features connected with it as it is worked in the English Public School. But undesirable features need not be taken over into Indian schools, and there is no doubt that the house system has many very desirable aspects. My experience has been that even in a day school it can be of the greatest advantage if adapted to the needs of Indian pupils.

In the first place, if a school is divided into houses, it helps very greatly to get rid of individual competition, and to put in its place group competition. The pupil

learns to work and play for a group, his house, rather than for himself. He also learns that the success of his house depends on the measure of co-operation that can be secured among the members of the house. He also learns that this co-operation means that the stronger members of the house, whether it be in games or in class work or in anything else, have to help the weaker members of the house if their house is to be successful. This is a most valuable lesson of co-operation, and is perhaps the most useful result of the house system.

We shall never get rid of the keen desire for competition that young people have. But we can sublimate this desire from an individual expression to a community one. I admit that this is only a first stage in the sublimation of the instinctive tendency to pugnacity, but it is a very necessary stage, and must be taken. There is no better way of ensuring that it is taken than some sort of house system. There is one proviso that should be made. This is that when competitions of work or sport or anything else are arranged between houses, they be so arranged that all, or if not all, at least the very great majority of members of houses are actively concerned in what is going on. There is not nearly so much value in the house system if competitions are confined to selected groups of the best pupils. We then lose the incentive to the strong to help the weaker members. We can also help to achieve our main aims if we pay attention to the type of competitions held. There are other types of competition besides games and class work.

4. We must not neglect the giving of instruction and practical work in connection with technical co-operation;

that is, the running of co-operative societies for the sale of various articles needed in school, of co-operative shops, of co-operative arbitration societies, of producers' co-operatives (if there are well established crafts in the school, of which the products are sold). In every school there should be instruction in the theory of co-operation, and some type of co-operative business which will give the opportunity for gaining practical experience in this type of work.

#### D. CREATIVE WORK

As we have already seen, the chief task of the school which is seeking to help its pupils to become worthy citizens of the new India, who will be able to do their share in making that new India, is to develop the creative attitude to life. Now the question arises as to what practical measures the school can take to develop this creative attitude, and to develop the creative powers with which every one has been endowed. This is one of the most important parts of our subject, as on what the school can do here, will depend very largely the general attitude to life of its pupils when they go out, and it is this attitude, the creative attitude as opposed to the destructive one, the positive attitude as opposed to the negative one, that is so important.

This is one of those intangible things which cannot be directly taught. It is something which is caught, for the most part unconsciously, from teachers and from the general atmosphere of the school and the community in which the person lives. As things are at present, it is the school which has to supply this atmosphere. How then can it do this?

There is only one way. That is, by a steady and continual emphasis, day by day and week by week, on the creative side of every subject that is taught in the school, and by the supplying of opportunities for the doing of creative work every day by every pupil. It is by the *doing* of creative work, individually or in groups, that the creative attitude to life is developed.

It is obvious that some subjects lend themselves far better than others to creative and constructive work. But if we learn to look at our teaching work chiefly from this angle, even in the most unpromising subjects, we shall find opportunities for creative work. At any rate, the principle remains true that in every subject where there is any possibility, and at every possible time, we must lay our emphasis on creative work.

As well as this, there must be a central place in primary and middle schools (the Junior and Senior Basic Schools of the Central Board's Report), and an adequate place in High Schools, for craft work of different kinds. As the Report recommends, this sort of activity should be of many kinds in the lower classes. As to leading to *one* basic craft, as the Report further recommends, it would be better, from all points of view, if the craft work in any particular Senior Basic school were not restricted to one. Children in one school vary in ability and bent, and there should be a variety of crafts for them to specialize in. Because of financial and staffing difficulties it may not be possible for any one school to provide a large variety. But there should be more than one basic craft in a school, in order to cater for the inevitable differences of interest and ability among pupils. The same thing holds good for High Schools. There

should be provision for several crafts in order that pupils may have some choice. But the main point is that pupils, from the beginning of their school course to the end of it, should have plenty of opportunities for doing constructive and creative work in Arts and Crafts. In Arts and Crafts, in the case of rural schools, the subject of Agriculture would be included, as long as proper provision is made for adequate practical work.

I have said that there should be an emphasis in every subject, as far as the nature of the subject makes it possible, on creative work. If this is to be secured special attention must be given to working out a definite programme of creative work in each subject. We will not get very far if it is more or less left to chance as to what type of work is to be attempted without any systematic grading of what is to be done. In each subject there should be a syllabus of creative work prepared for the whole school career of the pupil. This will mean that the teacher will then have some idea of the type of work pupils at a particular stage should be doing, and of what they have done before they arrived at that stage. Naturally, when a beginning of such systematization is made, it will be largely experimental. But after a few years, as experience is gained, and necessary changes made accordingly, such syllabuses would become more definite. It is essential, however, in any attempt to lay emphasis on creative work in any subject, to plan carefully for the whole course, from the first class to the highest. Then each teacher in each year can embody in his regular syllabus, the type of work which has been settled on for that particular stage.

Such a syllabus would necessarily be elastic. It will

suggest types of work rather than definite subjects. Since the work will be done on an individual-work basis, there will always be some who will be able to go ahead of the work laid down for the average, and others who will be behind that stage. There should be no attempt at uniformity. At the same time, the teacher will not attempt to force every pupil to do creative work in every subject. He will have to relate his efforts to the abilities and interests of his pupils. If a child shows marked interest in creative work in the Mother Tongue, but little interest in such work in Geography, then normally the teacher will not bring pressure to bear on that child to do creative work in connection with Geography, although he would expect something to be done. But the teacher will encourage the child along the line where he shows ability and interest.

As an example of what I mean by a syllabus in creative work in different subjects I give a syllabus for such work in connection with the Mother Tongue.

### **Primary Stage**

(Oral work will precede written work)

1. Filling up and expanding the outline of a story.  
At first this outline can be fairly full. It can gradually be made more brief.
2. Giving the story suggested by a series of pictures without titles.
3. Retailing village folk-tales or other stories heard.  
(There is not much creative work in this, but it is an easy introduction to story-telling and writing.)
4. Giving the middle of a story when the beginning and ending are given, or the ending when the beginning

is given. This type of work can be graded in difficulty. At the beginning, stories known to the children can be used to accustom them to the type of work. Then they can be left with a very little to supply in a new story. Gradually the part they have to supply can be increased.

5. The sentence game. This is a game where the teacher gives the first sentence of a story, and each member of the class supplies a sentence in turn until the teacher thinks the story has gone on long enough or until it reaches a natural end. This can be played as a game where contributions are made by individuals, or the class can be divided into groups and each contribution can be made by a group after they have decided on what they think is the best sentence. (This is an oral exercise.)

6. 'If I were . . .' or 'A day in the life of . . .' exercises. Pupils are asked to imagine that they are such things as a donkey, a rupee, a cow, and so on, and are then asked to tell or write the story of a day in their life. Or they are asked to write what they would do if they were a dog in the bazaar, or a teacher, or anything that may be topical. This type of work will be fairly elementary with upper primary classes.

### Middle Stage

1. Writing the story suggested by a picture that has not been seen before.
2. 'If I were . . .' stories and 'A day in the life of . . .' stories of a more advanced type.
3. Conversations. These can be between characters in any story that the class may happen to be reading, between characters in history, or between things in every

day life such as a motor-car and a horse, a butcher and a cow or goat, a donkey and its master.

4. More advanced work with supplying the ending or beginning of a story of which a short beginning or ending is given.

5. Using dreams as the bases of stories.

6. An incident in history or in any book the class is reading, is taken and a change suggested. Pupils are asked to write out the new result which would probably follow from the suggested change.

7. Elementary work in writing original stories.

8. Conversations can be developed into short playlets. Stories can be dramatized.

## High School

1. Pupils are asked to write out conversations which they think would have taken place between historical characters or might take place between characters of modern times, e.g. Asoka and Timur ; Babar and Daulat Khan ; Prithvi Raj and Jai Chand ; Mr. Jinnah and Hitler ; Mr. Churchill and Mussolini.

2. Advertisements which lend themselves to imaginative treatment can be culled from newspapers and pupils asked to write answers to them. Sometimes the personal column may be used to suggest stories.

3. Pupils may be asked to describe some imaginary future situation, e.g. Lahore bombed ; India invaded ; the discovery of a fatal poison that cannot be detected.

4. Developments of 'If I were . . .' stories. Pupils may be asked to write such things as : My Experiences with Babar ; Shivaji's Diary ; With the 4th Division through North Africa ; With Nadir Shah at Delhi.

5. More advanced work in suggesting changes which would result from a change in a given situation in history or in a book, or from changes in character in any of the people in a book or in history.

6. Writing stories. Anecdotes or jokes may be expanded into stories. Stories can be written to illustrate a proverb or a witty saying. Dreams can be used to suggest a story. Mistakes can be suggested which might lead to a story, e.g. taking the wrong hat or coat ; catching the wrong train ; giving the wrong answer in an examination ; leaving a private letter in a library book. A list of words can be given and pupils asked to write the story suggested when they read through the list. A situation can be given and pupils asked to write the story of what led up to the situation.

7. Writing reports of imaginary interviews, as though for a newspaper, e.g. reporting an interview with Hitler on receipt of the news of Mussolini's fall.

8. Writing plays. These may be developed from historical stories or from stories in books read.

9. Writing poetry.

#### E. CREATIVE DISCIPLINE.

##### 1. The aim of discipline

To discipline, according to the dictionary, means to bring under control. Literally one who is under discipline is one who is learning. There is, however, no very general agreement on what is being learnt. If we take the military or totalitarian idea we find that it is unquestioning submission and obedience that is being learnt, and discipline is the bringing of the individual under the control of some one in a position of authority.

Needless to say such discipline can never be creative, nor can it have any value for a democratic way of life. The control under which the individual is brought for living in a democracy must be something very different.

Discipline is a means to an end. That end is the moral development of the individual, so that he may grow into a true personality, and play his part in the community of which he forms a part. In other words, the aim of discipline can be looked at from two points of view ; that of the individual and that of society.

From the point of view of the individual the aim of what we call discipline is to enable the individual to control himself, to develop self-discipline, to help the pupil gradually to reach a position where he does not need the support of, external authority or of external pressure or sanctions, but has brought his instinctive urges to activity under the control of a central ideal which gives direction and power to the whole life ; where he does what is good and right, not because he is compelled to or ordered to, but because he himself has decided that it is right, and willingly and spontaneously identifies himself with the right.

From the point of view of society the aim of discipline is to help the individual person to develop so that he can make his full contribution to the good of the community as a whole, to develop in him what we call social sense, or a social conscience, to help him to realize that he is part of a whole without which he could neither exist as a human being nor develop as a person, and to train him in ways of discharging his duties to the community to which he owes so much.

These two aims are complementary and in reality cannot be separated one from the other. No real discipline can be achieved unless both these aims are being achieved, and neither can be achieved without the other.

## 2. Principles of discipline

(a) Discipline, if it is to be creative of self-control and of a socially developed conscience must be positive rather than negative.

This means, firstly, that all discipline will be based on the principle that the human personality is fundamentally active rather than passive. True discipline, that is self-discipline, can be achieved only as the child is given opportunities to be active and to use his powers of body and mind. There is a great deal of truth in the old saying that Satan finds work for idle hands to do. We need to remember, of course, that we have to pay attention to the type of activity that we encourage. It is no help simply to let children actively do something, with no thought of whether what they are doing is socially or individually valuable or not. Ill-directed activity can be just as harmful as passivity. And this is why adult guidance and, at times, restraint, will always be necessary when helping our pupils to achieve the goal of self-control. But there is little doubt that the way to real discipline is the way of sublimation of the instinctive urges. This is one reason why the support and help of the adult is necessary. Sublimation can be carried out only with the guidance of the teacher. The pupil is quite unconscious of what is going on. But with the teacher or parent to direct his urges to activity into the

right channels, the child gradually learns to bring these urges under control.

It means, secondly, an understanding of the real function of punishment. The function of punishment is a negative one. This does not mean to say that it is unnecessary or that we can dispense with it. But we must clearly understand its limits. By the use of punishment we may stop something. But punishment can never help us to create anything. We may use it to help us to stop an evil habit. But it will be of no help in creating a good habit. By the use of punishment we may stop a boy telling lies, but we will never create a love of truth in him. This is not to say that punishment has not its place and its work to do. But it has always to be supplemented by more positive measures. We should never deceive ourselves into thinking that by punishing we are disciplining. We are merely clearing the ground for the real work to start.

It means, thirdly, that all true discipline must be founded on love rather than on fear. Again, this does not mean that fear has not its part to play. Mankind would not survive long if it were not for fear. But again we must clearly understand the limitations of fear. We can, it is true, set up the type of discipline required in a totalitarian system on the basis of fear. But we will never set up a creative discipline unless the basis of all we do is love. The child must have that feeling of security which affection gives him, he must have that confidence in his teachers and parents which love brings, and he must live in an atmosphere of love and affection, if he is to be able to use his powers, actively, in a way which will ensure ultimate integration of the personality.

It is perhaps necessary to point out that to have love as a basis for discipline does not mean that there is to be no punishment. This is a fallacy which is very widespread in India. Too often it is not understood that the way of love involves the giving of punishment, if we really have the true welfare of the child at heart. The type of sentimentalism which imagines that forgiveness means dispensing with punishment is not love, but cruelty.

(b) In teaching discipline the sanctions used should be, as far as possible, those which are in force in adult society.

This will be according to the development of the child. Sanctions will change with the growth of the child. But we should aim at developing in the child the same reasons for self-control and for observing rules and laws as we find in adult society.

Firstly, there are the bounds placed on life by one's own limitations, and by the limitations imposed by one's environment, social and physical. The child must learn to adapt and to use the material of his own powers and of his environment. He must learn from the discipline of natural consequences. It is true that in the artificial society in which we live, some of the consequences are unnatural. But the child has to learn to accept them for the time being, until, if changeable, they can be changed. He has to accept the discipline of disease, of the way in which he is made, and of the rules he must obey if he is to develop and to learn. He has to accept the discipline of what we call the laws of science, and so learn how to use his environment. He has to learn social laws and the necessity for obeying them. It is true that certain of these things, as he grows up, he will begin to question

and to want, rightly, to change. But there are certain fundamental rules of life and living that, because of the way in which we are made, have to be accepted and used. We have, for instance, been given the power to choose the power of free will. This imposes on us, if we are to develop, the obligation to use this power. Such limitations and powers must be accepted and used in such a way as to bring the best results. Well-disciplined adults know this. The child must gradually attain to this knowledge.

Secondly, this principle means that the child must be accustomed to the authority of society and its laws. The child, as he grows up, has to learn that no one can be a law unto himself. However free we may wish to leave the child, there must always be present this authority of society. He must learn to understand that there is a reason for rules that are made in the school and in the community. As he grows up, he will certainly be trained to question rules and laws, to seek for reasons for them, and to question those for which no valid reasons can be advanced. But this questioning must be on the basis that there are reasons for the rules made by society. As he gains knowledge he may come to the conclusion that many of these reasons are unsatisfactory, and may also come to the conclusion that radical changes ought to be made. But in making or advocating such changes he is admitting the right of society, or of those members who agree with him, to make changes. He is admitting the authority of society. Thus, in his training in school, the pupil should recognize what the authority of the community is, to what extent rules and laws made by the community are valid, and how they may be changed.

Thirdly, it means that the pupil will be trained to recognize the authority of conscience. This, of course, is another way of saying that he is to be trained in self-discipline. In adult life, the ultimate bar is the bar of conscience. Part of the work of education is that of educating the consciences of those who are growing up. The disciplinary training the child receives should more and more throw him back on his conscience, should teach him to judge and decide for himself what is right and wrong, and should enable him to develop his powers of distinguishing between right and wrong.

'A healthy school society exerts a moral force by the active identification of each member with the purpose of the whole. School discipline, in the only true sense of the term, results from a personal identification with the ends of the school society, the development of a sense of freedom and psychic security within it; belief in the fundamental validity of school work, and hence a desire to minister to the communal good.'<sup>1</sup>

(c) We should try to secure the co-operation of the pupil in the matter of discipline.

The more discipline becomes a discipline that is self-imposed because the necessity and benefit of it is recognized, the nearer we come to achieving our aim. From the earliest days of school life we should try to secure this co-operation of the pupil in enforcing discipline. It will naturally be a progressive business. We must not put too heavy a burden on shoulders that cannot bear it. At the beginning there must be almost complete authority. Gradually authority will have to be called

<sup>1</sup> *The New Era*, July-August 1942, p. 124 (article 'Educational Incentives and Social Change', by David Jordan).

in less and less, until, by the end of his school career, the pupil will be able to manage most of the discipline of himself and of his fellows without the need for calling in higher authority, although that authority will always be there.

Authority is needed at all times in order that there may be in force conditions which will enable the community to carry out its purpose. Naturally, until the pupil is able to understand this purpose and its implications, there will be more need for authority than later, when he can see for himself what ought to be done to enable the community to carry out its purpose, so that its members may be able to live together in a way that is beneficial for each member. Therefore teachers must intervene in a progressively decreasing degree, while at the same time organizing the school in such a way that pupils themselves can progressively deal satisfactorily with the matters involved.

Authority is needed, just as help and guidance are needed, when the child is faced by something which he cannot manage for himself. We help a child when he is faced by a physical or mental difficulty which is beyond his undeveloped powers. We certainly leave him to do for himself what we know he can do. But we help him when he cannot solve his difficulty unaided. In the same way, with moral and disciplinary troubles, we leave him to solve them, in co-operation with his fellows, \*unless we know that the problem is too difficult for him, considering the stage of development which he has reached. Then we have to use authority. We must get the co-operation of the pupil as far as possible, but we must not expect too much. The pupil may be left to

help himself in matters where experience can be gained without too heavy a price being paid for the experience. Without such co-operation in moral development the pupil will remain too dependent and submissive. But in many things, with the developing child, experience gained without the aid of authority and of the wisdom of the guide, would be gained at too severe a cost.

'Both authority and freedom, carried to extremes, are equally bad. The one either makes children too dependent, relying on external authority and so lacking in initiative and self-control, or else makes them into rebels. The other tends to make them self-willed, unused to subordinating their own wishes to the needs of the majority, and so less able to co-operate with others and fit into the framework of society.'<sup>1</sup>

(d) We must see to it that the feeling of security is conserved.

One of the fundamental needs of the child is for a feeling of security. If a child is continually at the mercy of conflicting forces so that he never knows where he is or what is going to happen, the effect on his personality will be most unfortunate. The sense of security is fundamentally necessary for all creative work, for a right attitude to life, and for the building up of an effective personality. One of the tasks of discipline is to give this feeling of security. The child needs order. He needs justice. He needs to feel, even though it may be a feeling that never comes consciously to the surface, that he can depend on those who are helping him and on the social *milieu* in which he finds himself. In other words, he needs to feel

<sup>1</sup> *The New Era*, Jan. 1935, p. 25 (article by J. H. Badley: 'Authority and Freedom in the School').

that he can expect justice and order. We need a discipline that will give him these, at least as he is growing and developing, however difficult it may be to secure them later on.

### 3. Practical measures to be taken in School

(a, *Self-government*.—We have already considered the place of a system of self-government in school in connection with the general subject of co-operation in school. Although discipline is only one aspect of a self-government system, yet it is an important aspect, and probably no other measure is so effective in helping us to carry out the aims of discipline or so in accordance with the principles we have laid down. Systems of self-government may be of different types, but they agree in giving opportunities for pupils to make their own rules, to enforce those rules and to have a share in the general discipline of the school. There are many ways of ensuring this.

Generally the advantages of such a system are (1) the pupils learn to discipline themselves rather than to depend on external authority. (2) They learn to understand why rules are necessary and why they have to be obeyed. (3) They learn to co-operate with one another in keeping the community up to the mark. (4) They learn to understand how the individual and the community, are related, and how the individual must re-act to the demands of the community. (5) They learn to be just to one another, and to rise above personal and communal prejudices. (6) They get opportunities to learn to make choices and to judge persons. (7) They learn to prepare themselves for their future life as citizens

through the experiences, sometimes unpleasant ones, of making bad choices. (8) They learn, in a practical way, how authority and freedom are to be reconciled in the life of the community.

Self-government must be graded. Those in charge of the school must not put too heavy a burden on shoulders which cannot bear it. It must also be remembered that guidance and help are necessary. Difficulties there will be. It is much easier to keep all authority in the hands of teachers, and simply to use the old methods of authority. But, however difficult to work a system of self-government may be, my experience has been that it is well worth while, and that no other method is so useful in helping us to achieve our main aims.

(b) *Games*.—The discipline which is learned through games is self-discipline. The player willingly accepts the rules of the game, and, to carry out his purpose, that is, to win the game, keeps the rules, and thus disciplines himself. He also learns the valuable lesson of co-operation, and that, in order to achieve his purpose he has to restrain himself and his own selfish desires and to co-operate with others. He learns the discipline of the team. This applies to team games and also assumes, an important proviso, that all games are well and strictly refereed.

(c) *Punishment*.—Punishment, as we have seen, has its place. But, as we have also seen, its effect is negative. We cannot expect positive and creative effects from punishment. But in order to prevent evil, and the formation of bad habits, punishment must be used. There is also a place for quick obedience to authority. It is a most valuable lesson for anyone to learn that when in a position

where orders are to be given by a leader who has been accepted by the group, those orders must be carried out quickly and efficiently. At the same time, when training pupils, we should be at pains to explain the reasons for an order and for a punishment. If this is normally done and children become satisfied that orders are given for good reasons, and that punishments are reasonable, when it happens that orders must be obeyed quickly, then they will have no hesitation in doing so. Only so can that confidence be created which we all have to give to those who are our leaders.

(d) *Methods of class-room work.*—Discipline, especially self-discipline, can be greatly encouraged by the methods of work used in the class-room. If spoon-feeding methods are used, pupils will never learn to depend on themselves, nor will they be trained in exercising their own initiative. If, however, the right type of method is used, such as the Dalton Plan or modifications of it, the project method, the heuristic method, group discussions and so on, pupils will learn to depend on themselves, to work and think for themselves, and to depend far less on external authority than they do at present.

(e) *Co-operation.*—All that has been urged in connection with co-operation in schools has a connection with discipline. Creative discipline is largely a matter of training in co-operation and of developing the qualities of character which are necessary for successful co-operation. Thus, all the training and practice that we can give in co-operation, is training of the best possible sort for true discipline. The corporate life of the school, and all the activities that emphasize and develop this are of

the greatest importance from the point of view of true discipline.

(f) *Developing a purpose in life.*--Real discipline requires the acceptance of an ideal which shall bring into its service all the powers of the personality. The truly disciplined person is the person who has one main ideal in life, to the accomplishment of which he directs all his activities, and for which he is prepared to sacrifice all that would hinder him in reaching his goal. It is the business of the school and of a creative education to secure the acceptance of such a worthy ideal by pupils. If they do so, then they will achieve that self-discipline which will make them able to devote all their powers to a great aim, and make them forces in the moulding of a new society.

Finally, when considering the question of discipline, there are two elements in the situation which we have to take into account. The first is the matter of the use of physical force in maintaining discipline and in training in discipline. Should physical force be used or not? This is a question on which there is a difference of opinion, although the general consensus of psychological doctrine seems to be that corporal punishment is not a good thing. There seems little doubt that corporal punishment should not be given to adolescents, and there is probably little need for it with younger children if sufficient trouble is taken to find out the real difficulties of the child. Corporal punishment is usually a confession of laziness or of failure to deal successfully with the difficulties which the child faces. This is not to say that there may not be occasions when corporal punishment is the type of punishment that suits the particular

crime. For instance, I can imagine circumstances when corporal punishment would be the right punishment for some kinds of mischief.

But there is one factor which we must keep in mind when considering this matter from the point of view of creative education. What attitude to life do we develop in our pupils by the use of corporal punishment? I think there can be no doubt that we teach them that, in the last resort, physical violence is the final sanction. When all else fails we turn to physical violence. If nothing else will do what we want, then we trust to physical violence and the infliction of bodily injury to do it. The pupil thus grows up learning, unconsciously, but none the less surely, that if something is to be done, or if people are to be brought into line, or if certain lines of action are to be secured, then the final means of persuasion, when all else has failed, is to be physically violent to those we want to act in a certain way. And very often indeed it is not a final resort, but is used very early in the course of our efforts to make people do what we want.

The result of the inculcation of this attitude is disastrous in later life, and is responsible for the idea that behind everything lies the sanction of physical force and war. We may try other methods but eventually *the way* which will be successful, even though all other methods fail, is the method of war. One reason why war is so difficult to eradicate is just this wrong place that we give to physical force in the training of our children. If we wish to produce a more creative attitude to life, we must be careful how we use physical force with our children, and we must be careful not to

accustom them to the idea that the use of physical force is the final way to get what we want.

We cannot escape from the use of force, of some sort. But the force which we should always use is that of love and affection. This may involve the giving of punishment. But, if we want our discipline to be creative, we shall eschew the use of physical force, which is purely negative and destructive in effect, as far as it is humanly possible to do so.

The second element which we have to take into consideration is that we cannot imagine that our work of developing self-discipline can be accomplished by the time a pupil leaves school if he leaves at the age of fourteen or fifteen. One reason for the lack of real discipline among many adults is just the fact that any attempts to help them to achieve real discipline ceased when they left school. This is another argument for a full programme of adult education. It is also an argument for linking up as many adolescents as possible when they leave school, and do not go on to the University, with organizations which will give them employment for their leisure, and will continue the unfinished process of educating them for self-discipline. The right use of leisure and the cultivation of interests which give a purpose to leisure activities are essential for truly creative discipline. This cannot be completed in school. It must be continued after school is left, and without organized effort for this purpose we shall never get the self-disciplined community which we need for a successful democracy.

## CHAPTER IV

### *THE SCHOOL AND THE CHILD*

#### A. DEVELOPING THE INDIVIDUAL PERSON

WE have already seen that the main work of the school is with the individual. The attention of the school must be directed towards enabling each individual pupil to develop his or her personality along the lines laid down by inherited powers, and along the lines laid down by what is necessary if the ideal of a community living according to the democratic way of life is to be realized. If education is to be creative, then it must be an education which will enable each individual to be creative ; creative in his or her own individual life, and a creative agent of a new social, economic and political system. If we desire a new society, we must produce new individuals. Hence, in school, particular attention must be paid to each individual. We know that no two individuals are the same. Each requires a different treatment. Hence the need for particular attention being paid to the individual, and the need for methods which will enable the teacher to do this.

In dealing with pupils individually we must also keep in mind that if the personality is to develop harmoniously, we cannot neglect any side of life. We cannot achieve our aim if we put all our emphasis on the mental side of things, and neglect the training of the feelings. Nor will we be any more successful if we emphasize the individual, and neglect the fact that we are what we are because we belong to a community. We need a type of education in which all the aspects of the personality

shall be taken into account, and in which the individual is educated as a member of a community. This last consideration must never be forgotten. At the same time, we have to know what to do in order to develop the different aspects of the personality, and thus have to consider them separately, even though in real life they do not function separately.

The progress of the community as a whole depends on the progress of each individual making up that community. The community must give freedom to the individual to make his special contribution to the community. This he can do only as special attention is paid to the development of every part of his personality.

This does not mean that rank individualism is to be advocated or aimed at. Each individual lives as an individual in a social as well as in a physical environment. He is an individual in society, and his individual personality as it develops is the result of all the forces of society which act on him and amid which he works out his destiny. No individual can realize his powers and capabilities unless he develops in relation to society. The school provides him with a specially arranged social environment in which he develops as an individual, but does so in relation to his fellows. Each individual will find his fullest realization in the service of society, and of his fellow human beings. But, at the same time, no two individuals will do this in exactly the same way. It is here that the special task of the school and of the teacher, in relation to the individual child, arises. Each individual must be enabled and encouraged to develop, in his social *milieu*, along his own particular line, if he is to make the best of his life, and if he is to be able to

make the best contribution to the life of the community as a whole.

There can be no mass production in a community which really aims at enabling its members to give their best to their community, their country, the world. Mass production is a method that can be used only by those whose aim is a totalitarian one. For such a society, obedient machines are needed, and hence the methods used will approximate to the methods used in producing machines. The democratic way of living is an art, an adventure, a series of 'experiments with truth' leading on one to another, a search for the best that life can give. Such a way of living can be achieved only by those who have learnt to live their own lives, to be free (in the true sense of the word), to have faith in themselves, in their fellows, and in their God. It is such individuals that teachers, looking forward to a new world, and anxious to do their share in building a new world, must aim at developing.

The more we learn about our pupils the more we will be struck by the way in which every one differs from every other, and by how impossible it is to deal with them in any satisfactory way unless we deal with them individually. I am going, then, to take the matter of individual differences for granted, and shall try to suggest how we may help individuals who come under our care to develop as individuals, even though we have to teach them in classes, and how we may avoid some of the dangers which inevitably meet us as we do our work in school, simply because we are continually dealing with classes and masses of pupils.

I think I am right in saying that usually we find

pupils in the primary and lower middle classes to be much more enthusiastic than older pupils. They have a greater zest for life, and are much easier to interest in their work. Too often by the time pupils have reached the upper classes in school, this enthusiasm seems to have evaporated, and is never regained. Life becomes a dull grind, and remains so to the end. Lancelot Hogben says : 'Totalitarianism of the German type is in part a response to the hopeless monotony of life in the beehive city of modern industrialism.'<sup>1</sup> In India we might add 'of village agriculture.' Monotony and boredom are the lot of very large numbers of the human race. They are the products of mass production and poverty. One reason why we find enthusiasm for life and work gone in the pupils in upper classes in our schools is that we are engaged in mass production of matriculates. Hence the growing boredom with life.

If we are to enable the individual to develop properly, we must try to help him to retain the enthusiasm for life and for living which he undoubtedly has when he is small. It is true that we cannot escape the necessity for monotonous work. Grind is always necessary. But, at least, we can seek to give something else, which, if it will not, in many cases, take away the monotony of necessary work, will at least counter the boring effect of such work. A creative use of leisure (and in the future, with the likely development in machines, men and women will have more and more spare time) will go far to help an individual to retain his enthusiasm for life.

<sup>1</sup> Lancelot Hogben : *Dangerous Thoughts*, George Allen & Unwin, p. 68.

It is safe to say that in practically every individual there is the possibility of doing creative work of some kind or other. In so far as individuals are not given opportunities for developing their creative powers, to that extent they are not being enabled to develop as individuals. Hence, in the school, one of our most important tasks is that of helping each pupil to use his creative powers. As we have seen, this can be done in connection with ordinary school work in numbers of subjects. It can also be done by encouraging hobbies, and thus helping pupils to use their leisure in a creative way. One of the most important tasks of teachers who wish to build for a new democracy in a new world is to help their pupils to keep their enthusiasm for life and for living, and I know of no better method of doing this than through creative work, of which hobbies form an important part.

In developing individuality, we have to take into account the fact that, as a result of being one of a society, the child is very apt to suffer from the working of an over-strong herd instinct. While the herd instinct has its obvious benefits for human beings, it is also the cause of dangers. There is the danger of the herd suggestion working for conformity, of which we all know the strength. There is the force of tradition, the 'old school tie' attitude to life which has done so much harm to English life and education. There is the desire for authority which is so widespread in the world today in all departments of life, but especially in religion and politics. There is the danger of children growing up lacking self-reliance and any desire for social or spiritual adventure. All these things may be summed up as the dangers of conformity, 'dangers of obedience' as.

Professor Harold Laski calls them. They are real dangers, which must be met and conquered if we are to help our children to develop into self-reliant individuals with a zest for life and its adventure.

One of the tasks of the teacher, then, is to help the child to overcome social inhibitions. As we know, these inhibitions arise very early in life, and, unless, right from the beginning, the adventuring, heretical side of a child is developed, the conservative, conforming side of his nature soon becomes all too strong. We have to realize that progress is possible only if individuals so develop that they are free to overcome or accept social conventions and customs and inhibitions as these seem dangerous or advantageous.

'Progress and, therefore, science as the reflective aspect of progress, is only possible through the overcoming of social inhibitions. Every new step in social process is impossible until the desire for change in a particular field has become strong enough in society to overcome the social inertia of fear; and the most fundamental fear in human life is the fear of changing the structural habit of society. A society can only change its way of life deliberately if this inhibition has been overcome.'<sup>1</sup>

If we want a new world then, we have to produce citizens in whom this fear has been overcome. One of the best ways to overcome this fear of change, and this desire for conformity, is a training in science and the scientific method, in order that children may grow up with the scientific attitude to life. Now training in

<sup>1</sup> J. Macmurray: *The Boundaries of Science*, Faber and Faber, p. 53.

scientific method and the developing of the scientific attitude to life do not mean just teaching science in school. The scientific attitude is something which can be developed in connection with every subject taken, and which must be developed in connection with every subject, if there is to be any hope of its real development, and of its becoming a habit of the personality. The scientific attitude to life means training in weighing evidence, developing a habit of accuracy in observation and expression, being ready to give up a theory which does not square with facts as far as they are known, a habit of readiness to suspend judgment when sufficient data are not available, refraining from rushing to generalizations on insufficient premises, and, above all, developing the habit of putting knowledge and belief to the test of practice, using knowledge and testing its truth by use. While the pursuit of knowledge for its own sake is a noble academic aim, for true development of an individual we must have training in putting truth to practical use. Our pupils must have knowledge of how to control the world, but they must be trained to proceed to the actual business of controlling it. In other words, theories must be put into practice.

If, from the infant class to the M.A. class in the University, we have before us the aim of giving such training, then we shall be really helping our pupils to develop as individuals and, as a result, we shall be producing citizens who will be ready to deal with the problems of a world in chaos. We will never bring in a new world as long as we work and move in crowds. All progress in the history of our world has come from individual heretics. Training in the scientific attitude to

life, provided that it results in practical application of knowledge to life, will do a great deal to produce the frame of mind and the habits of personality which will enable individuals to build a new world.

Let me emphasize again that activity and practical application of knowledge must be one of the fundamental principles of any educational system or method which seeks to develop the individual. We can get conformity when we seat forty children in passive rows in front of us and pump, or attempt to pump, knowledge into them. But as soon as we set them to put that knowledge to use, to express themselves, to be active, then all their individual differences become at once apparent. Then each individual begins to grow along the lines he was intended to grow.

Moreover, this activity should, as far as possible, be self-initiated and self-directed. This, of course, is not always possible. Help and guidance are necessary. But the more children grow up developing habits of making their own plans of work and play, and carrying out those plans themselves, the richer and more fruitful will their development be. It is in this way that they develop their powers of initiative, so often sadly atrophied. It is in this way that they learn to depend on themselves, to know their powers, and to develop a sense of responsibility.

Hence, in the school, all methods such as the project method, the Dalton Plan and modifications of it, self-government systems, group work of all sorts, help us in the work of developing the individuality of our pupils, without, at the same time, causing them to lose sight of the fact that they are members one of another.

When the teacher seeks to lay the foundation of a new order in his work of developing the individuality of each child in his care, he must pay special attention to what each child can do best ; that is, to the chief ability and bent of each child. It is along the line of his bent that each child will make his contribution to his day and generation. If a teacher can help a child, during his time at school, to recognize this fact, and also to discover what his bent is, he will have done the child one of the greatest services it is possible for him to render, and will also have rendered a great service to his community. Whether in later years the child can follow this interest as his life work, or whether he has to follow it as a leisure occupation, it is still true that here will be found his opportunity for creative work, and that here he will be most truly himself. And in being truly himself, in being true to his own experience, knowledge, ability and ideals, he will best serve his community and the world at large, and fulfil the purpose of God for him. As teachers, our work is to do everything in our power to help all our pupils to do this.

#### B. TRAINING THE MIND

It is obvious that the use of the mind, of the intelligence, and moreover, the *right* use of the mind, is of the utmost importance for those who wish to adopt the democratic way of living. Under a totalitarian system, the less the mind is active in the mass of the people, the more successful will the regime be. But where people have to understand issues that arise, where they have a vital part in governing themselves, where they have to

make choices for themselves, where they have to judge the relative value of different policies, they must be accustomed to using their intelligence. One of the main tasks of any education for democracy therefore is the training of the mind, by which I mean helping pupils to use to the full the measure of intelligence with which they have been endowed, helping them to learn habits of correct thinking, helping them to learn to think for themselves, helping them to have the scientific attitude towards the problems of life, great and small.

There is a general complaint, heard constantly in University circles, that students, when they come to the University, are mentally inefficient, and that they do not, or cannot, use the intelligence with which God has blessed them. And I suppose in every class-room, day after day, the teacher's plaint can be heard, 'Why don't you use your brains?' coupled often with a more or less forcibly expressed doubt as to the offender's possession of brains to use. Pupils spend years in school, and the net result seems too often to be that they either cannot, or will not, think. When faced by problems which require the exercise of anything beyond mere memory, the majority are liable to fail miserably. When students leave school, after successfully passing what the University deludes itself into thinking is a test of ability, to profit by a course in higher education, it is found that, unless they have a book or notes to spoon-feed themselves with, they are lost. And the same is very generally true of those pupils who do not get as far as the Matriculation examination.

I am not particularly interested in the problem of the University. It has the remedy in its own hands. It

can change the nature of the Matriculation examination, and raise its standard to ensure that the examination does do what the University wants it to do. But the more serious problem is that of how to help our pupils in schools to learn to think, to think for themselves, to think correctly and to get into the habit of using their intelligence.

In considering this problem we have to understand what we mean by intelligence, or in ordinary parlance, brains. When we talk of training students to use their brains, we usually mean helping them to use their general intellectual aptitude (usually called "g" in psychology books). This general intelligence is to be distinguished from special aptitudes in different lines and subjects, and also from group aptitudes, or intellectual ability in certain allied types of subjects such as an arithmetical group, a manual work group, a linguistic group. These special intellectual aptitudes for one particular subject, and these group aptitudes, vary with the individual. One individual will have one special aptitude and another individual will have quite a different special aptitude. But general intelligence, "g", is in every one. The amount of general intelligence varies with the individual, but all have it to a greater or less extent. It is this general intelligence which we are considering.

We have also to keep in mind that the amount of general intelligence possessed by any one individual cannot be increased. The limit set by heredity cannot be changed. Just as there is a limit to the speed with which any particular individual can run a hundred yards, and no matter how much he train and practise,

he cannot exceed that speed, because of the limitations imposed by his bodily powers, limitations which are determined at birth, so, in the same way, there is an intellectual limit beyond which each individual cannot go. The intelligence given at birth cannot be increased.

'But very few individuals ever reach the limit of their powers of general intelligence. Just as very few of us ever train and exercise sufficiently to enable us to get out of our bodies the maximum speed of which they are capable over the hundred yards, so very few of us reach the intellectual limits set us by our inherited powers. This limit can only be reached, as in the case of bodily action, by use, training and exercise in methods of use. An individual can realize his full intellectual potentiality only if he is trained to use his general intelligence, and in the right methods of using it.

The problem facing teachers therefore is, firstly, one of helping children and students to use their general intelligence to the fullest extent, and secondly, of teaching them the right methods of doing this. This is a general work which is to be done with all. There is, in addition, the work of helping each to find his own special ability or abilities, and to develop those abilities. This is an entirely different task from the one we are considering at present, though equally important from the point of view of the welfare of our students, and of the country at large. But we must carefully distinguish between helping children to use their general intelligence, and helping them to find their special abilities.

We shall first consider some general principles which we have to keep in mind in seeking to carry out this aim of education and schools, and shall then consider some practical measures and methods that can be put into practice as we seek to carry out that aim.

Firstly, I would like to place emphasis on the point that, in seeking to help students to use their intelligence to the full, we must plan to begin our work as early in life as possible. As far as teachers and schools are concerned, this is from the first class. It is no good thinking that we can leave this task till the High School or the University. We can get proper development only as the child lives each stage of his life fully, as a child of that age should live. We shall, therefore, not get proper development of intellectual powers or full use of general intelligence, unless we see to it that intelligence is used and exercised to the full at each stage of life. Hence, any plans for accomplishing our aim of increasing mental efficiency must begin with children in the first class.

Secondly, we must remember that development of intelligence is part of the general development of the whole personality. While for purposes of discussion we separate out intelligence and think of it separately, apart from the rest of the personality, in reality there is no such separation. Mental efficiency depends on general efficiency of the personality. In life, the intelligence is vitally bound up and connected with all other parts of the personality, which acts as a whole. Thus if we wish a person to be mentally efficient, we have to do our best to see to it that he has a healthy body, that his emotional life develops as it should, that he has no unresolved psychic conflicts in his life, and so on. Although there

is little that the individual teacher can do about it, we have to recognize the importance of the physical factor. An underfed child or student obviously cannot be as efficient mentally as he would be if he were getting a good diet. Everything that makes for health of body, mind and spirit, will make for mental efficiency.

Thirdly, the key to success in any work of this sort that we undertake, lies in the teaching methods that we use. It is difficult to over-estimate the importance of teaching method in any department of school work, but it is of supreme importance in this matter of helping our children to use their intelligence. The method that the teacher uses results in the development of mental habits in his children. Incidentally, his methods will also be the result of his own mental habits. If we use methods of teaching which result in children being, for the most part, passive listeners, taking little active part in what is going on, accustomed to listen to monologues by the teacher, and simply trying to remember as much as possible of what they have been told, then it is obvious that they will not be trained to be active mentally. We all know how much memory is used in the school and the University, and how much the teaching methods we use encourage the use of memory and nothing else. But memory is not intelligence. One who has a good memory, and because of that can often get a high place in examinations, is not necessarily particularly intelligent. And the more we are trained to rely on memory, the less will we use our intelligence. We have here, I think, one of the chief reasons for the present situation which is causing so much concern. The teaching methods which we use, both in the school and the University, lead children and

students to rely on and use their memories, and to neglect the use of their intelligence. We need to use teaching methods, right through the educational course, which will make children and students keep memory in its proper place, and will encourage them to use their intelligence far more than they have to do at present. Thus teaching method is fundamental.

Fourthly, we have to remember that people have a purpose in view when they think. They do not simply think, and by 'think' here I mean a definite, hard use of the intelligence, unless they have some definite stimulus in the shape of a purpose which they wish to carry out, an aim which they wish to achieve. The reason why so many of our children do not think is that they have no reason to think. Whenever necessary, their thinking is done for them. They are not brought into situations, nor left in situations when they arise, where they must think for themselves. A great deal of the work done in the school is meaningless for the child in the sense that he cannot see any reason for it other than that it is necessary for passing some examination. And to get a job he must pass the examination. But he sees no intrinsic value in what he is doing. It is not related to his life. Thus he has no vital purpose to pursue in his school work. And where there is no purpose, there is no thinking. If we are going to help our pupils to develop habits of real thinking, we must see to it that the subjects we teach and the methods we use ensure that they can see the use of what they are doing, that they realize the value of their work, and that they have a purpose before them which they wish to carry out. Only then will we have the situation which ensures regular mental development.

Fifthly, it is necessary that the pupil be active. We must stick closely to the educational maxim that we learn by doing. We learn to use our brains by actively using them. This will follow naturally if we succeed in using methods which will ensure the pupil having a purpose before him. He must be active when he tries to carry out a purpose. But whether we succeed always in doing this or not, we must use methods which ensure mental activity on the part of the pupil. This is but another aspect of the important truth that in developing the mental efficiency in our pupils, the methods of teaching we use play the largest part.

Sixthly, we have to recognize the limits of transfer of training. We are often still very much under the influence of the old idea, that if only a subject is difficult enough, the effort that pupils have to make in mastering it, will have a salutary effect on their general intelligence. Although we know in theory that this is a fallacy, still, unconsciously, we let it affect what we do. We must realize that so-called mental discipline is a very limited thing indeed. It is true that training in mathematics, for example, if the subject is taught rightly, will help us to think mathematically, that is, on mathematical and allied subjects. But the training in thinking is not general. Simply being trained to think in mathematics is not going to help us to think on historical problems. Habits of thinking inculcated in one subject are good for that subject, and for problems that are of the same nature as those arising in that subject. Thus, when setting ourselves to help our pupils to use their brains, we have to plan our work in every subject which they take up. We will not train general intelligence by teaching a child

to think in Mathematics and neglecting to teach him to think in English or History. We have to teach him to think in connection with all his subjects, and in every bit of work that he does in school.

There is one proviso to this. There is a certain amount of transfer of mental training if pupils understand the methods involved, and if those methods can be used in connection with another subject. Thus, methods of scientific research, especially in the weighing of evidence, can be used in connection with the subject of history. If pupils understand the methods employed in science, they will be able to apply those methods to history. This measure of transfer hinges on the important consideration, that *pupils must understand the method used*. Thus, if we wish our mental training to have a greater effect, and to be of greater help, than in one particular subject, we must always take pains to explain to our pupils the methods that are being used, and to analyse those methods so that the pupils understand the main elements, as, for example, in science, the three elements of observation, forming a hypothesis, and the testing of the hypothesis. If the pupil understands these elements, then it is possible for him to use the method in other subjects besides science. But it is not enough for a teacher to train his pupils in good methods of thought. He must explain those methods to them.

Seventhly, there is the psychological consideration that if we want our children to learn to use their brains, we must do our best to ensure that the child feels secure. He will not be inclined to embark on adventures of thinking if he feels that his efforts will be met with scorn, laughter, or rebuke. Most children will prefer to

stick to the safe paths of memory work rather than launch out on mental experiments, if they have a fear of-unpleasant consequences from their experiments. We must try to encourage and give confidence. If education is encouragement, it is certainly true that, as far as using brains is concerned, one of the main tasks of the teacher is to encourage and to give confidence. Usually, at the beginning of their school career, children are not averse to experimenting. They learn to play safe from the treatment they get. It is our job as teachers to see to it that the treatment they get does not encourage them to play safe, does not give them a feeling of inferiority, which freezes all initiative, mental or otherwise, but encourages them to try out their powers, in an atmosphere of security. In this connection it might be suggested that there would be a huge improvement in the mental efficiency of the University student if the Mother Tongue were used, instead of English, as the medium of instruction.

Finally, a great deal depends on the teacher's own example and attitude. We cannot expect our pupils to do what we do not do ourselves. If we are not using our brains, it will not be a great deal of use for us to exhort our pupils to use theirs. What we do will speak so loudly that they will not be able to hear what we say. Pupils learn unconsciously from the example and attitudes of their teachers, far more than it is comfortable for most of us to contemplate. If pupils see that their teacher is in the habit of thinking for himself, and not of blindly accepting whatever he reads or hears, then that suggestion will find its way into the lives of the pupils. If the teacher's general attitude to life and the problems of life

is a scientific one, using that term in the widest sense then unconsciously his pupils will tend to adopt that attitude to life also. If we wish to help our pupils to increase their mental efficiency, then we must see to it that we ourselves are mentally efficient.

It is obvious from the principles which we have considered that the methods which we use in teaching must be methods which can be generally characterized as activity methods, if we are to achieve this particular aim of helping our pupils to develop their mental powers to the full.

This means that there should be a great deal less emphasis laid on rote memory work than is the case at present. This is true right through the whole educational course. While sometimes things have to be learned by heart and in some subjects, such as a foreign language, a good deal of rote memory work is essential, yet we must be continually on our guard, in every subject, to see that rote memory work is reduced to a minimum. The method of teaching where the teacher simply assigns so much of a book to be 'done' and the pupil's idea of 'doing' it is to learn as much as possible of it by heart, irrespective of whether he understands it or not, or where the teacher simply dictates notes, which the pupils then proceed to learn by heart, having taken them down with a generous sprinkling of mistakes, is to be strenuously avoided. I use the word "strenuously" advisedly. Giving work to be learnt by heart, and learning things by heart is an easy way of doing things. Learning by heart does not require real mental effort. The teacher, and the pupil, as he grows up, are greatly tempted to fall back on the lazy man's way of doing

things, especially when the type of examination to be sat encourages this kind of work. It needs strenuous work by both teacher and pupil if other methods are to be adopted. But without strenuous work mental efficiency will never be developed.

The methods we use then must be such as will ensure mental activity, will give as little opportunity as possible for rote learning, or cramming, and will ensure a general activity of the personalities of the students.

**1. The Project Method.**—From the point of view of the subject we are considering the chief value of the project method is that when we employ it we use a purpose of the child. This, as we have seen, is essential in training children to think. When a group seeks to carry out a purpose, to fulfil a need in their lives, they have a real stimulus to think for themselves. They are thrown back on themselves to find out how to carry out their purpose. They have before them a problem which has to be solved, and which (and this is of the greatest importance) they *want* to solve, and for the solution of which they can see a real use. What they are doing is vitally connected with life. Thus, when children or older pupils take up a project, the result will usually be that they exercise their intelligence. If this method is regularly used in instruction in the primary department, children will get into the habit of sizing up a situation, of analysing it, of producing solutions for the difficulty, of estimating the relative values of ways and means of carrying out the purpose they have, of testing how far they have succeeded. In other words, they will be preparing themselves to use their intelligence to meet life when they leave school, and will be in the habit of

thinking for themselves to some purpose. Hence, the use of the project method in primary and middle classes is of the greatest value in improving the mental efficiency of our children as they grow up.

There is one warning which must again be given and which applies not only to the project method, but to all types of group work. It is that the teacher must be careful to see that all members of the group take a fair share in the discussion, thinking and work. It is very easy for group work to descend into a few doing all that has to be done, while the rest sit by and do very little.

**2. Play Way Methods.**—There is not much need to labour the value of play and play-way methods in helping children to learn to use their brains. It is well-known that play has a prominent place in securing the intellectual development of children, especially in the earlier stages. Work done in the spirit of play calls out all the intellectual powers that children possess. The interest of the game, or of the work-game, ensures that habits of concentration, observation, selection of the best of several alternative courses of action, and general mental alertness, are all inculcated. It is a fact that children in whose education play-way methods are used show a greater mental alertness, on the average, than do those in whose education the play-way has been neglected. The project method itself is, of course, really a play-way method.

**3. Creative work.**—I would place a strong emphasis on creative work in developing the mental power of pupils. We saw how a harmonious development of the personality is necessary if full use of mental powers is to be obtained. Because of this, it is very necessary

that handwork, and other forms of constructive work, form a large part of the curriculum of the small child, and a considerable part of that of the child who is of middle school age, and some part of the curriculum of the high school and college student. Nothing will do more to ensure a healthy mental life, and therefore improvement in mental efficiency, than definite courses of constructive and creative work. As a child grows up, and his interests, powers and bents become evident, then he can specialize. Each child will have a different type of constructive or creative work which he can do.

There is no doubt that in making things, whether those things be articles produced in handcraft rooms, or creative writing in the Mother Tongue, or pieces of scientific apparatus such as wireless sets, or drawings and pictures, or any other type of work where the pupil is producing something which he has done himself, and into the producing of which he has put something of himself, we have one of the best ways of improving general mental efficiency. Provision for such creative work should therefore be part of the regular curriculum from 1st class to the M.A. class, and it should be taken into account in all promotions and examinations. If this were done we would revolutionize the whole mental world of our students. Such work encourages mental adventure.

**4. Questioning.**—In all teaching method, as all trained teachers know, careful attention has to be paid to the way in which we question our pupils. But although we know this in theory, I am afraid that often we do not pay sufficient attention to it in the actual work of the class. Yet, as we must admit when we consider the

matter, questioning fills a very large part of most good lessons, and on the way in which we frame and ask our questions will depend, in large measure, the mental activity or otherwise of those whom we are questioning. This is not the place to go into the matter of how to question. This information can be obtained in any book on principles of teaching. But we must always remember that we should ask the type of question that will lead our pupils to think for themselves. We should never suggest the answer to them, and we should use questions which lead them along a line of thought, so that they are helped to reach a conclusion without our actually having to tell them that conclusion. In other words, by clever questioning, we can lead the pupil to arrive at the conclusion for himself. Sometimes, of course, questions have to be used simply to test whether things have been learned or not. But this is not the most important function of the question in school or college. The most important function of the question is to lead students to think for themselves. This means that a good deal of thought has to be given to the matter of questioning when a lesson is being prepared. Gradually, as with other things, practice brings skill, and, provided a teacher always keeps in mind this great object of questioning, he will be able to make a most important use of questions in seeking to help his pupils to cultivate the habit of using their brains, and so improve their mental efficiency.

**5. Individual Work Methods.**—As pupils get into the upper middle and high classes, one of the best methods that can be used in the ordinary work of the class-room is the Dalton plan or some modification of

this system of individual work. Such methods ensure that the pupil is working and thinking for himself in a way that simply cannot be done in ordinary class teaching methods. The Dalton plan and its modifications are well-known. But they are little used. Sometimes this is because numbers in classes are so great that it is impossible to work with assignments. This means that if we are really in earnest over this matter of ensuring proper mental development for our pupils, the size of classes has got to be reduced. Mass teaching results in mass thinking, which is not thinking at all.

But where we can so organize work that each pupil can go at his own pace, where he learns to find out things for himself, to do things for himself, to think out things for himself, getting help as he needs it, then we have a system of teaching, which does result in pupils learning to be self-reliant, and to use their mental powers actively. One of the difficulties that a student faces, when he begins his University course, is that he finds that he is expected to work for himself, and is left more or less to his own resources. In school he has been accustomed to having everything handed to him on a platter, and if he shows unwillingness to eat from the platter, being forced to do so in various unpleasant ways. The result is that when he comes to the new atmosphere of the University or goes out into the world, he is completely at a loss. If individual work methods are used in school, when he leaves school the mental habits necessary for success are already formed. Class teaching methods almost inevitably descend to spoon-feeding, than which nothing is more destructive of mental efficiency. Individual

work methods avoid this danger to a very great extent.

In the University, if mental efficiency is to be developed and improved, the lecture system should be largely done away with, and, in its place, a tutorial system established. The lecture, of course, corresponds to class teaching in schools, and results in mental passivity in students. Rarely are they stimulated to mental activity. This is not true of all lectures or lecturers of course, but it is very generally true. The tutorial system, on the other hand, where the tutor is dealing with individuals or with small groups, stimulates thought, and results in mental activity. There are many other advantages of a tutorial system, but this is one of the main benefits. A University will never be able to give its students the mental training they should be having, nor establish the mental atmosphere it should be establishing, as long as it relies entirely or mainly on lectures.

**6. The Group Discussion Method.**—This is a method that could be used much more widely than is done, and it is one that makes for mental alertness and for creative thought. Members of a group learn one from another, and each makes a contribution. Discussion makes us use our brains, and forces us to bring all our mental powers into play. It is one of the most fruitful of the methods we have been considering, and can be used certainly in all middle and high classes in school, and, of course, in the University. It could probably be used in a very simple form in the upper classes of the primary school. It is not a new method. It is in essence the dialectic of the Greeks, and we know how dangerously Socrates made people think by use of this method.

As with all group methods it has its dangers. We must never let it degenerate into mere debate, where people simply try to prove their points without thought of what truth lies in the opposite opinion. We have to see to it that all take part. There must be preparation. We cannot discuss a subject unless we know something about it, though this is a truth that is often disregarded by all of us.

The group discussion method can be combined with what we may call the problem and research method in high classes and in the University. That is, definite problems connected with different subjects may be taken up by a group, the members of which individually do what research they can into the problem to be discussed, and then, at the meeting of the group, results of the work of each individual are pooled and discussed.

**7. The Heuristic Method.**—This is too well-known to need more than mention. It is not a method that can be used all the time in every subject. But wherever it can be used, even if only occasionally, it is of very great help in improving mental efficiency. It teaches the inductive method of thought, which is often apt to be neglected in the school, because it takes longer and is more difficult than simply giving information.

**8. Examinations.**—As everyone knows, teaching methods are inevitably conditioned by the type of examination which pupils have to sit. If we want our pupils to learn to use their brains, we have to agitate for a type of examination that will encourage them to do so. As long as we have examinations, pupils will naturally work in the way that will help them best to pass the examination. At present, that way is cramming and relying

on the memory. Examinations, as a rule, do not encourage thinking. When questions are set which do require the examinee to think, and not simply rely on memory, those questions are usually badly done. This is because reliance on memory will secure a pass. So why bother about what is more difficult ?

Thus, if pupils and students are to become mentally efficient, we have to get a type of examination which will test mental efficiency and not memory. There may be a few questions to test memory. But they should be so few that no one relying on them could pass the examination. The type of question should be such that there is no objection to candidates taking any books they may wish to, into the examination room. A real examination should be framed to test how those sitting it can use information, not how much information they have crammed up, which is, in any case, a hopeless task. Creative and constructive work done during the year should be taken into account, and, generally, the present premium placed on memory should no longer hold sway. If such a revolution could be made in the type of examination given, we should find that schools could do a great deal more to carry out what is one of their main aims, namely, to train their pupils to think for themselves.

**9. Training in Straight Thinking.**—In every subject, all the time, we should be helping pupils to think straightly. We should be helping them to recognize logical fallacies and psychological causes of fallacies. This will mainly be done with older pupils, but although such words as fallacy will not be used with younger children nor any attempt made to go into any theory of such things, even with them we can do a great deal to train

them in thinking habits which will enable them to avoid some of the pitfalls that lie in the path of everyone.

Firstly, from the earliest stages, we can train our pupils to use words correctly, and to be sure that they understand the meaning of words they use. As we all know, large numbers of adults use words freely without understanding what they really mean. Large numbers of people can talk about communism, for instance, without having any adequate idea of the real meaning of the word. Democracy is on the lips of everyone, but few could give an adequate definition of democracy. One of the main tasks of education is to produce those who can use the tools of thought, and of the communication of thought, correctly. This is a task that should be commenced, in a very elementary way, from the earliest times in the school. Later, it can be carried on by the very useful device of continually throwing pupils back on themselves to explain the meanings of words they use. Whenever the teacher suspects that a word is being used carelessly or without an understanding of its true meaning, he should ask the pupil to explain what he means. No exercise is so potent in making one realize just how loosely he has been speaking, or how loosely he has been thinking. For correct thinking, correct speech is essential.

Explanation is also of value as an exercise in helping a pupil to straighten out things in his own mind. We often have vague ideas about subjects, and we conceal our vagueness by a use of many words. But if such vagueness is displayed before a critical audience, then we learn to be definite. Thus in school, if older pupils are required to give short talks on subjects to younger pupils or to their fellows, and have to answer

questions at the end of such a talk, then we have a very valuable means of training in mental definiteness and alertness, which also drives home the lesson that it is dangerous to use words when we really do not know their meaning.

In the same way, pupils can be trained not to use exaggerated language. This is another common enemy of correct thinking. Even the adjectives that are commonly used, if we deliberately think of their real meaning, are found to lead us astray. This is especially the case when we use words with an emotional tinge. Pupils should be taught to avoid exaggeration and over-statement simply for the sake of effect.

Practice should be given, right through the school life of pupils, in presenting facts in an orderly logical way. They will get examples of this in the presentations of a good teacher. But it is also necessary, especially for older pupils, to give opportunities for pupils to practise orderly presentation of facts. This can be done through speeches before the class, through debates, through essays, especially essays on definite questions or problems.

With older pupils, it is possible to have courses on clear thinking, and to make them acquainted with the commoner fallacies. But even with younger pupils fallacies may be pointed out as they arise, provided they can be understood.

This type of work, training in clear and correct thinking, is not a subject in itself nor can it be confined to any one subject. It must be done in connection with every subject. There will naturally be a great deal of scope for it in the teaching of the Mother Tongue and in Mathematics. But a great deal can also be done along

this line in History and Geography. In the teaching of a foreign language we have one of the best methods of training in clear thinking, namely translation from one language into another.

**10. The Scientific Attitude<sup>1</sup>.**—One of the tasks of education must be to develop the scientific attitude towards life and its problems in those who are growing up. Without this attitude we cannot hope for any correct thinking.

The scientific attitude is not a matter for the science laboratory only. It is an attitude and habit of mind, no matter what the subject is. We need it in History, in Geography, in Civics, in the Mother Tongue, in learning a foreign language, and of course, in Mathematics and in Science. This attitude must be the basis of creative work.

The scientific attitude means, firstly, the careful observation and collection of facts, and the ascertaining that what we collect are really facts, and not just the result of wishful thinking. Further, pupils must be trained in getting the *relevant* facts, the facts that are connected with the problem or subject in hand. Anyone who has corrected examination papers, even of graduates, will know how little idea the average student has of what is relevant, and of how little training he seems to get in sifting his information, and in discarding what has nothing to do with the subject. The method of many seems to be the simple one of writing down all they know, and of hoping that here and there will be something that may have something to do with the question which has

<sup>1</sup> For a fuller treatment of this aspect of the subject see my *The Progressive School*, Oxford University Press.

to be answered. The ability to see the relevant fact is no doubt one of the signs of good intelligence, but at the same time, everyone with average intelligence can train himself, or can be trained, to be more or less relevant.

The scientific attitude further means that pupils are trained to understand the great difficulty of observing correctly and objectively. We naturally observe those things which are connected with our interests and our work. Our observation is often vitiated by emotional factors. Elements in the particular environment or in the psychological condition of the observer at the time, affect observation. The pupil should be taught gradually to understand all these elements in every situation, and should be trained to take them into account. This can be done especially well in the teaching of History, and in dealing with current events, when different accounts of the same event or series of events can be compared, and the reasons for the vital differences found can be discussed.

The scientific attitude also means the inculcation of an attitude of, shall we say, distrust for authority. By this I mean an attitude which makes a person unwilling to accept a statement on authority more than tentatively, until opportunity has occurred for testing its truth. The person with the scientific attitude to life will want proof as far as it is possible to obtain it. The methods of proof will vary with the subject-matter. Different methods will be used in the physical sciences, for instance, from those used in philosophical and religious subjects. But the principle on which the person works will be the same, namely, that nothing can be accepted finally on the say-so of some one else, no matter how great an authority

he may be. The individual must make an honest attempt to prove and try all things for himself. The exaggerated authority given to the text-book must be done away with.

It is, on the other hand, necessary for the pupil to give due weight to the work done by others. If he finds that his conclusions differ from those of large numbers of other people, he has no right to set up his own conclusions until he has examined all his work with the utmost carefulness. The scientific attitude, however much it may emphasize the need for testing what is given on authority, also emphasizes the need for testing one's own work and reasoning in the light of what others have done, and the conclusions that others have reached.

Training in scientific method means training in inductive thinking, which is really creative thinking. Pupils should be trained to form hypotheses even though in a very elementary way, and this training in inductive thinking should be given all through school work whenever possible. This type of thinking is not confined to the sciences. It can be used in the teaching of Grammar, in History, in Mathematics, in teaching Foreign languages, and in Geography and Civics.

Above all, the scientific attitude implies a devotion to truth, and a whole-hearted sincerity in the search for truth. The gradual development of this devotion must be one of the main aims of the school, and will be the work of every teacher in every subject. This ideal must underlie all that is done throughout the school. It must be the backbone of the 'tradition' of the school, if we are to have a real chance of success in training our

pupils to use their intelligence and to use it properly and effectively.

**11. The Effect of the Emotions.**—I have already referred in passing to the effect of the emotional state of the pupil on his thinking. We cannot train for straight thinking unless this emotional element in the situation is taken into account. As a matter of fact, as we shall see in the next section, much of the weakness of our present education is due to the fact that we forget, or ignore, the emotions. But nowhere is the unity of the personality more apparent than in this matter of thinking.

The love of truth which is the foundation of all straight and effective thinking is, in the last analysis, a sentiment, which depends for its strength on the strength of several emotions. Our success in the search for truth will depend on the strength of this sentiment. It is therefore the duty of the school to do all it can to encourage the development of this sentiment. By so doing it is harnessing the power given by emotion to the work of the mind. In fact, without this sentiment, very little of any real worth will be done.

Very little creative thinking can be done without sympathy, and without a sympathetic attitude to those affected by the problems about which thinking is going on. Ability to put oneself in the other person's place goes a long way in helping us to reach a correct solution of a problem. On the other hand, a lack of feeling for others, an inability to see things from any point of view but our own, vitiates all our thinking. Sympathy of the right sort helps us to be objective, and to avoid mistaking prejudices for convictions. Hence, the cultivation

of the art of sympathy is very necessary for right thinking.

Self-interest is very apt to affect our thinking. The capitalist cannot think straightly about communism because his economic interests are involved in any conclusion he comes to. Many words have an emotional tinge which prevents us thinking clearly when they are used.\* Pupils in school should be made aware of this effect of emotion on thinking, so that they may be on their guard against it.

'We may, perhaps, say that the fundamental cause of incorrect thinking is self-centredness. This harks back to the nursery. The small child is a self-centred being. Logical thinking, on the other hand, is entirely impersonal. It consists in following the argument whither it leads, and not in pushing it where we should like it to go. The young child knows nothing of logical thought. He lives in a world where fact and fancy, reasoning and wishing are all mixed up in a delightful muddle. The essence of education consists at this stage in assisting the child to learn to disentangle fact from fancy and truth from wish-fulfilment. He will then be able to use aright the full power of logical thought which becomes his at adolescence. Unfortunately the majority cannot do this because they have not outgrown the wish-fulfilment stage of the nursery, and the worst of it is that they are entirely unconscious of the situation. To awaken to its importance is the first stage in learning to think.'<sup>1</sup>

**12. The Teacher's Example.**—Lastly, we have the very important element of the example set by the

\* L. Dewar: *Learning to Think*, Rich and Cowan, pp. 90-91.

teacher, and the suggestions that pupils receive from their teachers. Perhaps more help, or the reverse, is received unconsciously by pupils through suggestion than from any of the other methods we have been considering. This is closely linked up with the methods of teaching which the teacher employs. But the teacher's general attitude, especially to problems which are at all controversial, or to which there are two distinct sides, will have a most important effect on his pupils' attitude to this whole business of using the mind. If the teacher has not the scientific attitude to life and its problems, he will try in vain to instil this attitude into his pupils. If the teacher obviously allows his prejudices to cloud his judgments, then he will never be able to train his pupils to deal with issues objectively. If the teacher wishes to develop the sentiment of love of truth, and to help his pupils to devote themselves to the search for truth, he must lead the way himself, and show in his own life and in his own attitude to life, the same devotion to truth which he wishes to inculcate. Courses on clear thinking are useful. Training in detecting fallacies is beneficial. But for real success the teacher must himself set an example of straight thinking. He must set an example of logical presentation of facts. He must set an example of testing and proving all things. He must himself use those methods which will enable his pupils to practise what he is preaching.

### C. TRAINING THE EMOTIONS

The training of the emotions is commonly neglected in schools. It is something which is not tested by any examination, therefore no attention is paid to it. Yet, as

we are all ready to admit in theory, the emotional side of life is quite as important as the intellectual side. In practice, however, we let our children grow up unstable emotionally, without the power of controlling or directing their emotions, and in many cases without being able to feel as they should, in the face of the various situations of life which they meet. The result is wrong action, since the emotions are the springs of action.

While the school must take its full share of blame for the one-sided lives of its pupils, the home must also take its share. We have to remember that the school does not begin to have any influence on the life of the pupil till the latter is five or six years of age. By that time a great deal of damage to the emotional life and development of the child may have been done, or the child be so emotionally backward, that the task of the school has been made far more difficult than it ought to be.

'The child begins life as a completely ego-centric being; he has nothing but his own sensations and desires to guide him, and all his earliest contacts with his fellows are self-regarding in character; he only loves his mother because she feeds him. This position of omnipotent self-love must sustain many attacks and reverses in the course of his development, if he is to reach the ultimate adult goal of social adjustment. Every experience of early life which indulges his love for exhibitionism, his sense of too easy success, the ability to get from one parent what the other has refused, or indeed, any form of spoiling, must, of necessity, make the main adjustments of the child's life more difficult and sometimes impossible.'

It is in the child's early life, before he comes to school, that are sown the seeds of those twin enemies of a proper emotional life, feelings of inferiority or of superiority. It has to be recognized therefore, that the school is facing a much more difficult problem when starting to train the emotions, than when starting to train the mind.

What do we mean by 'training the emotions'?

1. Training the emotions means developing and disciplining the instinctive tendencies of human beings. The emotions are an integral part of our instinctive tendencies, and the training of the emotions consists largely in organizing these tendencies into sentiments.

2. Training the emotions means helping pupils to develop so that the right kind of emotion arises in the various situations in which they find themselves. It means, for instance, helping pupils so that they feel indignant and not amused or indifferent in a situation which calls for indignation ; that they feel sympathetic and not callous in a situation which calls for sympathy.

3. Training the emotions means helping pupils to learn to be sincere in their feelings, and not to conform blindly to what is supposed to be the correct emotion. It means helping them to have their own feelings, and not to be overwhelmed by crowd feeling.

4. Training the emotions involves giving pupils an understanding of the importance of feeling in life, of the necessity for a harmonious development of all the powers of the human personality, and of the necessity of acting when emotion is aroused. This last is one of the most important features of any training of the emotions. Right action when emotion is aroused is vital for a balanced and strong emotional life.

There are certain principles according to which we must act in our attempts to train the emotions of our children.

1. We should emphasize the positive emotions rather than the negative ones, and the formation of positive rather than negative sentiments.

By positive emotions I mean emotions such as sympathy, affection, indignation (as opposed to ordinary anger at the thwarting of personal desires and purposes), wonder, courage, the right kind of pride and self-confidence. By negative emotions I mean emotions such as anger, hatred, contempt, the wrong kind of pride, diffidence, horror and fear.

2. Children should be helped to direct their feelings outwards, rather than inwards. We have to help them gradually to escape from the self-centredness of early childhood.

3. Attention must be paid to the genesis of emotion. Children must be taught to observe correctly. They must be trained so as to be able to discriminate worthily in what they get through their senses, and so to reach what we may call refinement of feeling.

The emotional life is peculiarly sensuous, and the training of emotion is primarily an education of the senses. Most of the failure in the education of the senses arises from the fact that we look upon them from a practical point of view as instruments for the achievement of practical ends, with the result that, so far as we train children at all in their sensuous life, we train them to use their senses for practical purposes. Sensibility, however, is an integral part of human nature, and must be developed for its own sake. It is only thus that it directly concerns the emotional life, and shows itself as

an essential element in a fully developed humanity. We have to train children to make their sensuous life rich and fine ; to see for the sake of seeing, to hear for the joy of hearing, to smell and taste and touch for the joy of living in and through the fundamental capacities of apprehension with which they are endowed.<sup>1</sup>

4. Children must have freedom to feel for themselves. Just as we teach them to think for themselves, and to be independent in mind, so we must teach them to feel for themselves, and to be emotionally independent. While standards of feeling will be presented to pupils, the aim of the teacher must be to lead his pupil to accept those standards because of his own recognition of their value, not simply because they have been presented to him by those in authority.

5. From this follows the principle of sincerity. Pupils must be trained to be sincere in their feelings and emotions. We must never train them to affect a feeling they do not really have, simply because they think they ought to have it. A great deal of damage is done to children by the feelings of guilt and of inferiority engendered because they do not feel as they are told they ought to feel. In order not to be thought strange, or wicked, or inferior, they then feign feeling and grow up insincere. At all costs this must be avoided, and children taught to be sincere in feeling.

6. Opportunities must be given for action on feelings that are aroused. Too much emphasis cannot be given to this.

What practical measures can be taken in school to train the emotions ?

<sup>1</sup> 'The New Era', June 1932, p. 168 (article by J. Macmurray 'The Education of the Emotions').

**1. Affection.**—The first and most important measure is the supplying of an atmosphere of affection.

One of the greatest dangers to the emotional stability of the child, and of the grown-up, is repression, that is, the pushing down into the unconscious of some unpleasant experience with a strong emotional tone, with the result that it is completely forgotten, as far as the conscious life is concerned. But the repressed experience is liable to play havoc with life later on, while the victim does not know the reason for the trouble until it is brought to light by a trained psychologist. Now, of course, this process of repression is an unconscious one as far as the child is concerned. But home and school can do something to ensure that conditions under which repression takes place do not arise so frequently as they do at present. If this is done, then the future emotional life of the child will be a much more stable and controlled affair.

If we are to succeed in this, psychologists are agreed that the small child, at home and at school, but particularly in the early years of life, must live in an atmosphere of affection. It is possible to go to extremes of sentimentality, and to injure a child by developing in him a mother fixation, so rendering him unable, in later life, to take any initiative or to live his own life. But we must distinguish between true affection and sentimentality. It is true affection which is needed. In essence, the atmosphere of affection which the child needs, at home or at school, is one which has a positive effect, where the child's needs are understood and met in the proper way, and which results, later, in the formation of positive or love sentiments.

One of the chief advantages of such an atmosphere of

affection is the sense of security that it gives the child. The feeling of insecurity which inevitably results from lack of affection and support in the process of adjustment to the environment, is one of the chief causes of emotional instability. A child's emotional life cannot develop as it should, if he is in the grip of fear and uncertainty. Fear is at the bottom of a great number of emotional extravagances, especially in these days, and fear is usually traceable to lack of a feeling of security in childhood. Hence the importance of the sense of security engendered by affection of parents and teachers. We must always remember, of course, that affection does not mean softness or spoiling. But it does mean a keen interest in, and sympathy with, the child, and a whole-hearted desire to do the best for the child. Such an affection is soon recognized by the child.

Another beneficial result of an atmosphere of affection is that it encourages the child to be frank and sincere. He is not tempted to retreat within himself and to hide things. He gets into the habit of bringing things into the open, and talking about them to a sympathetic audience of parents or teachers. He is willing to talk about his experiences, and hence the danger of repression is much lessened. We have seen that one of our aims in seeking to help on the development of the emotions is sincerity of feeling. A certainty of true affection in parent or teacher will go a long way to ensure sincerity. Wisdom is needed. We must not allow a tendency to morbid introspection to develop, nor an extravagant desire always to be talking and thinking about oneself and one's feelings to grow up. But there is a healthy attitude

of frankness and openness for which we should strive, and which can result in nothing but good as far as the emotional life of the child is concerned.

**2. Guidance.**—When we say that we aim at producing sincerity of feeling in children and in teaching them to feel for themselves, it does not mean that we are simply to leave them to feel as they like, and to make no attempt to guide and direct. If the teacher finds that there is a lack of sympathy where he thinks sympathy ought to be shown, then he will lay his plans for helping his pupils to develop the power of feeling sympathy when sympathy should be shown. He can explain to them what he feels and why he does so, without imposing his ideas of right feeling on them. He must always remember too, the age of the children with whom he is dealing, and not expect of them what could reasonably be expected only of older and more developed pupils.

A teacher must always be careful not to insist that his pupils must feel as he directs them to feel. It may be true that his pupils should think a certain picture beautiful. But if they do not themselves see and feel the beauty, if they have not reached the point where they can truly appreciate it, at least to some extent, then it is hypocrisy for them to say they think it is beautiful. It is a type of hypocrisy, by the way, of which many adults are guilty. The teacher will simply discuss the picture with them, will explain his own reactions to it, and leave it to make its own impression. But his whole treatment of the subject must allow every pupil to say exactly what he thinks, with no fear that by so doing he may be damaging himself in the eyes of his teacher or

of the class. There should never be any danger of pupils thinking that they have to appreciate a poem just because their teacher seems to do so, and seems to expect them to do so. But the teacher will train his pupils to express their true reactions to picture or poem and to be true to themselves. He will encourage a search into reasons for differences in feelings roused, and so seek to lead to a true appreciation of what is before them. But this will be guidance, and not feelings imposed by authority.

Guidance by the teacher is also necessary to help some pupils to escape from that enemy of all true emotional development, the feeling of inferiority. There are many causes of this feeling, but where the teacher finds evidences of its presence in the lives of any of his pupils, he must take the greatest pains to find some subject, some work, some activity where the child in question can make a good showing, and use that as a lever to eradicate the danger to harmonious development of the personality that the feeling of inferiority brings.

**3. Developing the Sentiments.**—Our emotions constitute a vital part of our instinctive tendencies, and the most fruitful line of training the emotions lies in the sublimation of these instinctive tendencies: that is, the harnessing of the instinctive power to a higher form of activity, of the same nature, than that which, on the animal level, is the usual result of the functioning of the instinct. Thus our pugnacious instinct may be used in the fight for social and economic reform, and the emotion of anger take the form of righteous indignation. The submissive instinct with its feeling of humility is sublimated into a desire to co-operate; pride is attached to

performances for which there is good reason to be proud, and so on.

Not only are our instinctive tendencies and our emotions thus sublimated, but our whole emotional life can be controlled and disciplined in the true sense, by life being organized into sentiments.

'From the environment in which it lives, the child distinguishes objects, events, persons, institutions, ideas, and it gradually begins to order its life, or, at any rate, to live its life, with reference to these various environmental points or centres . . . . Gradually some focal points will become more prominent than others. Then, as they begin to emerge, the instincts tend to group themselves round these points and to be organised round them. Such an organisation round a central idea, person, institution, or object we call a sentiment. The growth of the personality takes place along the line of organising and directing of instincts and instinctive feelings into sentiments. This begins quite early in life and goes on till adulthood is reached.

Very early, for example, a small child begins to form a sentiment for his mother. Round his mother as the centre of the sentiment, are organized the instincts of aversion and the feeling of fear, which are shown when any danger obviously threatens the mother. Into the sentiment is also brought the instinct of pugnacity, as when the small child is ready to attack anyone hurting the mother. And so with other instincts. As the child grows, more and more of his life becomes organised into sentiments. There is the sentiment of which the centre is the school. More commonly found in India is the sentiment of which an individual teacher is the centre.

The sentiment of love of family is usually a very strong one in India. There is also, coming somewhat later, the sentiment of patriotism.'<sup>1</sup>

Our emotions thus become attached to objects which form the core of a sentiment and so emotion is controlled and regulated. If these objects at the centre of our sentiments are good and worthy then our emotions will be roused by the right kind of object and at the right time. If the sentiments formed are positive or love sentiments, then the development of our emotional life will also be positive, and the dominant emotions in life will be positive emotions. The sentiments in their turn are controlled and regulated by the ideal. The ideal determines which sentiments are to have the controlling place in life, and nothing is more important for the right development of our emotional life than the adoption of a high ideal.

From this it follows that in this matter of the training of the emotions, the task of the teacher is twofold. Firstly, it is to endeavour to help pupils to form good and positive sentiments; in other words, to have worthy centres of interest in their lives. The nature of the things in which pupils are chiefly interested will determine the nature of their emotional life. Hence the first task of the teacher is to guide pupils so that they gradually become interested in the positive and creative things of life rather than in the negative, destructive things; in loves rather than in hates.

Secondly, the teacher has to guide his pupils to accept a worthy ideal for life which shall determine the direc-

<sup>1</sup> W. M. Ryburn : *The Theory and Practice of Christian Education*, Oxford University Press, pp. 16-17.

tion of life, and the quality of the emotional side of the personality. This is of the greatest importance from many points of view, but it has a special importance in connection with the training of the emotions.

This can be illustrated in connection with internationalism. Nothing is more important in creative education of the emotions than the development of a healthful feeling for internationalism. The main reason why internationalism does not appeal to the ordinary person is because it has not an emotional foundation. We feel strongly when the subject of our native country comes up, and rightly so. But there is no similar strong emotion aroused when the subject of internationalism comes before us. This is because of a defect in the emotional training of the mass of the people. Other countries, than their own have never become centres of interest in their lives, to which emotions have been attached. The sublimation of the instinctive tendency to gregariousness has stopped with the native country. It has not been taken further to mankind as a whole. If, in school, much more attention were given to forming centres of interest beyond the native country of the pupils, then the emotions of wonder, of humility, issuing in cooperativeness, and in sympathy, would become attached to those centres, and we would have developed an emotional foundation on which a spirit of true internationalism could be built. In the same way, if an ideal of service of mankind can be inculcated, then there would be a direction and control of emotion which would make destructive war impossible.

#### **4. Specific methods which can be used in schools**

##### **(a) One of the best methods of directing emotions in**

the right direction, and in securing their attachment to the right objects, is dramatics. Probably in no better way can emotions be aroused, and in no better way can we ensure that it is the right object which arouses the emotion. So dramatics serve the double purpose of helping pupils to feel, and of helping them to feel rightly.

(b) School celebrations of the sort made familiar to us by Dr. Haywood can have a very useful place in the same kind of work. Such celebrations are dramatic in effect, and usually a much larger number of pupils can take an active part in them. Pageants of all sorts on occasions such as religious festivals, Diwali, Christmas, Dusehra and so on, celebrations for peace, at the beginnings of the rains, at the time of harvest, on the birthdays of men and women of world-wide fame, all this type of work is of great value in training the emotions.

(c) *Story-Telling*.—This, of course, is the most popular method of rousing emotion, and can also be used for directing emotion to the right objects. It can be used with all ages, but perhaps more in the elementary stages of school life. But the story, well told, and this, of course, is an important proviso, will always be one of the best methods of training the emotions from childhood to old age.

(d) *Corporate religious worship*.—Celebrations are of the same nature as corporate worship. But through religious worship in a body, a number of important emotions are aroused, or can be aroused if it is conducted in the right spirit, and can also be directed to the right objects. Courage, sympathy, love for one's neighbours and for mankind, righteous indignation, awe and wonder, these

and other positive emotions can be aroused in the right way by means of corporate religious worship.

(e) *Action*.—It must always be remembered that whenever anything along this line is done, and when emotions are aroused, if at all possible, opportunities for those emotions to issue in action should be given. This is perhaps the most important aspect of this whole work of training the emotions. It is often also the most difficult part of the work. But it is better not to arouse emotion at all than to arouse it, and then have nothing more.

**5. Use of School Subjects.**—If the attention of teachers is directed towards this matter of the emotions, frequent opportunities of training the emotions will be found in the teaching of different school subjects. It resolves itself mainly into a matter of being on the look-out for opportunities, and observing the principles which have been suggested. In literature, many opportunities come naturally, especially in appreciation lessons. In history, the tendency of pupils to hero-worship may be usefully employed for the purpose we have in view. The teaching of history generally offers many good opportunities for presenting high ideals, and for giving worthy centres of interests. It must be admitted that this is true only if history is taught rather differently than it usually is at present. Geography also offers opportunities for the expanding of interest and the sublimation of the herd instinct. Science is peculiarly fitted for arousing wonder and a love for truth.

**6. The Teacher.**—As in everything connected with education, the teacher's influence, and the suggestions the pupils receive from him, are of the greatest im-

portance. A teacher whose own emotions are not trained and controlled and disciplined, organized and sublimated, who is not himself harmoniously developed and integrated, cannot hope that his pupils will become what he himself is not, or at least cannot hope to help them to do so. They may; because of other influences in life, do so in spite of him. But in this matter, as in so many others, the power of suggestion is very great. A teacher can suggest emotional poise or the reverse. If he flies into a rage at trifles, he cannot expect his pupils' pugnacious tendencies to be sublimated. On the other hand, the teacher's example of righteous indignation at the right place, will do a great deal of good. If he lacks sympathy he cannot be surprised if his pupils do not show sympathy when they should. But a display of sympathy on the part of the teacher, directed to the right sort of object, will have a strong positive effect on the pupils. Sincerity of emotion in the teacher, poise, and control of the instinctive tendencies, the possession of a high ideal which guides and controls, will have a tremendous unseen effect on the lives of the pupils. A teacher must train his own emotions before he can hope to train those of his pupils.

#### D. TRAINING FOR LEADERSHIP

There will be little argument about the need for leaders. In every sphere of life we need leaders. The great strength of the totalitarian states is that they have produced men and women with gifts of leadership. It is not only that they have thrown up a few individuals with a genius for taking and giving a lead. This they

have done to a remarkable extent. But they have also produced numbers of what we might call sub-leaders, who have also shown this leadership ability to a lesser extent. It is one of the fundamental principles of totalitarianism that there should be a leader, and that responsibility should be to him, and not by him to the people whom he leads. And leaders have been produced. The theory has been put into practice in a remarkable way in Germany, Italy, Japan and in a lesser degree in other countries which ape the methods of the big three.

Democracy also believes in leadership. For a successful practice of democratic theories and methods it is also essential to produce leaders. But the leader in a democratic system is an entirely different type of person from the leader in a totalitarian state. The democratic leader is responsible to the people who have put him in his position. He is there to carry out their will. But one of the charges brought against democracy is that, under it, leaders are not produced, or, if they are, they are not of the calibre necessary for carrying out efficiently the tasks with which they are faced. It is said that the democratic way of life is not efficient, especially in times of crisis, because leaders do not have the necessary power.

Now it cannot be denied that the so-called democracies have not, during the last twenty-five years, at any rate, produced leaders of the force and personality of those thrown up in totalitarian countries. This is particularly true of England and France. Various reasons have been given for this. It is sometimes said that many potential leaders were killed off or incapacitated physically or emotionally in the 1914-1918 war. This may

be true. But if it is true it should be equally true, if not more so, of Germany, Italy and Russia. All the countries of Europe lost a heavy percentage of the cream of their youth. This plainly does not give us a reason for the grave deficiency in leadership that we have seen in recent years in Britain and France. This deficiency, as a matter of fact, was beginning to make itself visible in the years before the war of 1914. If one compares, for example, the type of British leadership in India during the first half of the nineteenth century with that of the latter part of the century and of the first part of the twentieth century, one is struck by the marked deterioration that has shown itself. The cause lies further back than the last war. It is to be found in the educational systems of the countries concerned. England, at any rate, has not been educating for leadership in any way which is adequate for the successful functioning of a democracy.

The public school system in England is directly responsible for the mediocre leadership which we have had during the last sixty years or so. This is because these schools existed for, and perpetuated, a governing class. They claimed to educate for leadership, but they had no adequate idea of what true leadership or true democracy meant. They were, and are, class institutions, with ideals which are a weak compromise between democratic and totalitarian. Their work was calculated to secure the domination of a small class, the members of which were to do any ruling or leading which was to be done, irrespective of any ability, inherited or acquired, which would enable them to do the job with any efficiency. Their pupils came, and still to a large extent come, from those who, by virtue of chances of birth or

of possession of money, are members of the upper classes. Little attempt has ever been made, and what attempts have been made, have been very half-hearted, to draw on the large mass of the population for leaders. The result has naturally been the production of those who are usually, with certain exceptions, mediocre, and, with very few exceptions, conservative in outlook, and uncreative in attitude.

Even the type of education given, with its emphasis on good form, convention, lack of understanding of, or sympathy with, those in different classes of society than their own, or belonging to different nations than their own, is not the type that is calculated to produce the leaders that a democracy really needs. An education which concentrates on the classics, which ignores the creative side of life, which encourages living in well-worn grooves, emphasizes the herd at the expense of the individual, and fails to stimulate curiosity and the desire to experiment, can never produce those who are really qualified to take the lead in the modern world. It is not so much ability in the classics or in mathematics that the leader needs, as a sympathetic imagination and an ability for creative thought and action. It is just here that in recent years our leadership has failed.

Special schools for leaders as we have had them in England, and as, unfortunately, we are beginning to have them in India, are not calculated to develop democratic ways of living nor to produce leaders for a democracy. Such schools are always dear schools. There seems to be some strange imaginary connection between leadership and wealth, for which no justification can be found. If a father is wealthy, then, it seems to be thought, his son

is meant by Providence to be a leader of the people. On this point the opinion of the headmaster of a famous public school in England is interesting. Sir Cyril Norwood wrote as follows:

' But for years now, they (the public schools) have encountered a growing hostility because to have been at a public school confers a good start in the race of life, and at the same time depends more than ever before upon the possession of money. It is hard to resist the argument that a State which draws its leaders in overwhelming proportion from a class so limited as this, is not a democracy, but a demo-plutocracy, and it is impossible to hope that the classes of this country (England) will ever be united in spirit unless their members cease to be educated in two separate systems of schools, one of which is counted to be definitely inferior to the other.'<sup>1</sup>

The first principle then that we must put into practice in training for leadership, is that leaders are to be drawn from all sections of the community. Leaders are to be found, not simply in one class, among those who have wealth or position, but everywhere, and in all classes. If a democracy is to be successful it must use all those who have natural ability for leading.

' These natural leaders cannot be expert and specialized administrators. To try to catch them young and give them the expert and scientific training needed for the skilled specialist tasks which modern government requires would be to spoil them as democratic leaders. They have to learn to use the skill and the knowledge of the expert, but the leader needs powers of decision, of

inspiring others, of taking responsibility which the expert civil servant need not have. The democratic leader has to understand by intimate contact and experience the people he has to lead ; he has to go through the rough and tumble of ordinary life. He cannot safely be segregated or manufactured : he must be thrown up in the ordinary working of a democratic society, or a trade union, or a church, or any other form of common activity.'<sup>1</sup>

We must not have special schools for the training of leaders. We sometimes see schools claiming, as a special feature of the education which they give, that they train leaders. They may do so, but it should not be a special feature of special schools. The training of leaders should be one of the essential features of *any* school which is educating for democracy. No one school can claim that it is training leaders, implying that every pupil who attends that school will become a leader, or has a special chance of doing so. It is not possible to train every pupil in any one school for leadership. It would be like an army in which all were generals, and in which there were no privates.

Special schools where leaders are trained imply some way in which a selection can be made of those boys and girls who, later, will become leaders. This, presumably, is done at about the age of eleven or twelve.

'Here we come to the really singular proposal that many advocates of leadership are making. Let us, they say, select at a fairly early age boys who show promise of making leaders, and train them for their job. (N.B.—'

<sup>1</sup> A. D. Lindsay : *I Believe in Democracy*, p. 32, O.U.P.

There is never any talk of female leaders—this is to be a men's paradise). I confess this leaves me gasping. If we want to create little Nazis, well and good. Hitler has shown us how. But if we have some other idea of suitable leaders, do we know how to go about it? Do we know how to select leaders for a democracy during boyhood? And if we did, do we know how to train them for leadership? I see no reason in all our educational experience for thinking that we are in a position to do either. Specific knowledge and skill we can and do impart. Children with outstanding ability in any direction can and do receive training which will qualify them later on for posts of responsibility. Qualities of character, on the other hand, develop at different ages in different individuals; the biographical facts regarding great leaders do not permit us to think that we could have spotted them young or trained them.'

If we cannot select at a comparatively early age those who are to be leaders, then it follows that every school must train leaders in so far as they can be trained. It must be one of the essential tasks of *every* school to enable every child from every stratum of society to develop the powers that God has given him. The health of the community, political health, economic health, social health, will be ensured only as we enable *all*, without exception, and with no reference to the wealth or social status of their parents, to have the chance to rise to the positions for which their talents and abilities fit them. It is in the rough and tumble of the school to which all

<sup>a</sup> *The New Era*, December 1940, p. 247 (Article by Vivian Ogilvie 'Leadership').

different types of pupils go that leaders will be developed and trained.

Leaders, it is said, are born not made. This is very largely true. The peculiar special qualities of character, which are necessary for the leader, are inherited. No one, unless he has these special qualities of character, will become a leader. But at the same time, even though the individual may possess the requisite qualities, it does not follow that he will automatically become a leader. Mere inheritance of qualities of leadership is not enough. There must also be the opportunity to use those qualities, to develop them, and to gain the experience without which the mere possession of potentialities will be useless. It is in supplying opportunities for the development of qualities of leadership, in supplying a life where the exercise of such qualities is called for, in inspiring pupils with an ideal which will cause them to be willing and anxious to use their powers when they have them, that the school does its work of training for leadership. It cannot create leaders in the sense of turning anyone into a leader. But it can provide the environment which will create the leader in the sense of enabling him to develop the potentialities he has inherited. Many potential leaders are lost to their country either because of no education or chance in life at all, or because of suffering from a wrong type of education which did not give them the opportunities for development which they should have had. Every one cannot be a leader. But the task of a creative education is to find those who can be leaders, to give them their chance, and to inspire them so that their powers are used in a worthy fashion.

It is of supreme importance for any education for

democracy to have a thorough understanding of the points we have been considering. On our understanding of them, and on the action we take in this connection, depends our ability to avoid in India the mistakes that have been made elsewhere, and our success in breaking up the close ring of privilege which is tending to grow up, a ring which would forbid opportunity to the great mass of those outside it. Those with the qualities necessary for creative and constructive leadership are not so common that we can afford to neglect any community or any class, in our endeavour to produce democratic leadership.

In training leaders then, the school, having got every one, has two distinct tasks. The first is to discover those with qualities which fit them for leadership, and give them opportunities to develop those qualities, and the second is so to inspire those individuals that they will be ready and willing to serve their country and their fellowmen. All the development and practice in the world will be of no use unless the spirit is willing.

In carrying out the first of these tasks there are a number of measures which can be taken in school in order to provide the necessary opportunities.

**1. A system of self-government.**—We have already seen how advantageous such systems are from other points of view. But from the point of view of giving training in leadership, giving opportunities for natural leaders to take their places and to develop their powers, nothing is so effective as a system of self-government. From this point of view, the wider the organization, the greater the number of committees, the greater the number of pupils who can be given some share

in the organization, and some part in its activities, the more effective it will be. One object of such a system is to find those who have the powers of leadership, so that there should be as large a number of opportunities for as large a number of pupils as possible. When such a system is in vogue, as we have seen, as much responsibility as is possible should be given, always with due regard for the maturity of the pupils concerned, and for their ability to shoulder responsibility. Pupils should be given as much freedom as possible, always with the guidance necessary, to initiate activities and to carry them out. If we are training leaders, then those who rise to positions of leadership under a system of self-government should be allowed to lead in reality and not just on paper. At the same time, all that has been said on the subject of guidance in self-government holds good when considering it from this point of view.

**2. Co-operation.**—From the point of view of training leaders, all that the school can do in giving practical training in co-operation is of the greatest value. This can be done, as we have seen, in corporate projects undertaken by the whole school or by classes or by groups, or by definite co-operative societies of various kinds. All co-operative activity calls for leadership, and gives opportunities for qualities of leadership to develop. Under the head of co-operative projects we have such activities as co-operative shops, running of class or house, or school magazines, putting on plays, team games, debates and panel discussions, arranging for parents' days and exhibitions of work, activities connected with Red Cross Societies, organizations such as Boy Scouts

and Girl Guides. These latter provide very fruitful fields for the training of leaders.

3. **The House system.**—In the same way as a system of self-government, the house system provides many opportunities for leaders to show themselves, and for the exercise of powers of leadership. If in a school there are both houses and a general system of self-government, then the opportunities for leader training are greatly increased.

4. **Group work.**—Group work of all sorts is another training ground for leaders; projects in connection with ordinary class work, class work done in groups, and, perhaps more effective than any other type of group work, the group discussion. When a group meets for discussion of any subject, there must, of course, be a leader. Members of the group can take it in turn to lead the group. But even though they may not be actually the official leader of the group for the day in question, it will always be found that the natural leaders come to the fore. Discussion groups are particularly valuable in any education for democracy as they train young people in the art of setting forth their ideas, in a correct attitude towards the beliefs and convictions of others, and in the art of convincing others. This is essential in the training of leaders.

5. **Methods of work.**—The methods of class-room work are another means whereby the school can help to develop the natural powers of leadership which pupils may possess. Particularly is this true of individual-work methods. It is true that in teaching pupils to think for themselves, to work for themselves, to use their own initiative, we are teaching them habits which every citizen

in a democratic community, whether leader or ordinary citizen, should cultivate. But it is especially important that leaders should possess mental alertness and independence. Without this, their powers of leadership will never be effective. So that all that the school can do to help potential leaders to develop such habits is essential training for leadership.

It is also essential that our teaching methods should help the potential leader to make full use of his instinctive tendency to pugnacity. He will learn to sublimate this tendency. But it must be developed. In far too many cases those who could give leadership fail, simply because they have not the power to stand against the herd, and because they have not got the determination to go through with something they have started, in the face of opposition. A leader is one who has to attack and to keep on attacking. He has to attack evils in the social, political and economic system. He will never be able to do this successfully unless in his school days he has been trained to face difficulties and to conquer them himself. The whole spoon-feeding practice of education which we have so much with us, militates against the development of leaders. Whatever methods we use in school when teaching we must always, in every subject and in every lesson, have continually in mind the necessity of training pupils to face difficulties, to solve them themselves, with only such help as is absolutely necessary. The teacher must train his pupils in finishing a task to which they have set their hands, no matter how uninteresting or difficult it may become. These again are characteristics which every citizen of a democratic state should possess, but they are especially necessary in leaders. In the

methods of teaching we use in the class-room we can give the necessary opportunities for these characteristics to be developed.

The second task of the school, that of giving the inspiration which will provide motivation for leadership, is a more intangible matter.

A leader is one who has a vision and an ideal above that of his fellowmen. He sees further, sees more clearly, has a truer idea of reality and of the possibilities of mankind, and a stronger faith than his contemporaries. More than perhaps any other one quality, this power of vision makes a person a leader. What then can the school do to give this vision to those who can receive it?

It very largely comes back to the intangible work of the teacher. In encouraging and developing the power of vision and of idealism generally, the suggestions given by the teacher are of the greatest importance. The teacher cannot do a great deal to develop faith and vision by direct instruction in many of the subjects he teaches. Certainly a good deal can be done in connection with literature, more in history, and still more in connection with religious instruction. But however much we may try to do through direct instruction, and such instruction should never be neglected, more will always be done in indirect ways.

The suggestions received by the pupils are given and received unconsciously. But the whole attitude of the teacher to life and to the world and its problems, can have the effect of kindling in the hearts of his pupils an enthusiasm for the welfare of humanity, for fighting the evil that is everywhere present in the world, and for facing

and solving the numerous problems of our present times. This attitude of the teacher, the attitude of optimistic courage (which is another name for faith), his belief in mankind and its possibilities, his enthusiasm for reform, his enthusiasm for democracy and the democratic way of life with all its implications, will show in his daily life, and in every lesson he takes. Set instruction there may be. But it is the influence of a living example that tells. The teacher never knows what fires he may be kindling in the lives of his pupils. He can know definitely that it is in his power, by a stifling, cynical and unenthusiastic attitude to life, to prevent the flaring up of those fires in the lives of potential leaders, which would change the life of the country. If we wish to develop leaders for democracy, the first essential is that they catch the right enthusiasm and attitude to life from their teachers.

History can be of particular value in this work. If history is taught as it should be, it can be, after religion, the most important subject in the curriculum. It can be a potent means of giving our pupils a vision. From the study of history, provided it is not merely a record of reigns of kings and of wars, pupils can get a true idea of human progress. They can see the purpose of God being worked out in the world. They can get an idea of what true greatness is, and of where lies the line of true progress. They can see where mankind has made mistakes in the past, and the causes of those mistakes. They can get some idea of what is to be done if these mistakes are to be avoided in the future. They can therefore get some idea of the lines along which mankind ought to go if real progress is to be made. History

can give them an analysis of the past life of mankind, and ideas as to what the future should be. It will be a slow heart, and one dull of understanding, that will not be gripped by a vision, if history is taught in this way. It may be granted that this is a big 'if'. But it can be done if we set ourselves to the task. It must be done if we are to have a truly creative education. The teaching of history can be made one of the best ways of developing the right urge in those who are potential leaders.

A leader must be creative. Thus from this point of view also, if our education is to be suited for democracy, it must be a creative education. While all citizens of a democracy should be creative, the creative urge must be present in a very special way in democratic leaders, and the urge to destruction must be directed against only those things which are evil. Thus all that can be done in school to emphasize the creative side of life, in hand-craft work, in carrying out projects, and in creative work in all subjects where it is possible, is playing a most important part in the training of leaders in that it is instilling the creative attitude to life.

While we wish to give enthusiasm and an urge to crusade, we also have to remember that this enthusiasm needs to be controlled. The uncontrolled enthusiast is not a good leader. We want what we might call controlled fanaticism. Enthusiasm is essential for the leader, but he must be balanced. He must see life steadily and see it whole. Now to develop this control it is necessary for there to be one overwhelming ideal controlling the whole of life. Adolescence is the time of life when such an ideal is usually accepted. It is the task of the school to present to its adolescent pupils

ideals which are worthy, which will co-ordinate life and focus it, which will give the individual the driving power of the furnace in the locomotive rather than the futile fury of the forest fire. The presenting of such ideals again is a matter both for set teaching and, more particularly, for incidental suggestion. But for the developing of leaders it is an essential work of the school.

### E. PHYSICAL EDUCATION

**1. The effect of the economic situation.**—We have already seen that the economic set-up of a country, for example, the class capitalist system, vitally affects the type of education given, and we have also seen how, if we are to be able successfully to educate for democracy, we have to enlist the masses on the side of democracy, in order to ensure that the administrative framework is such that an education for democracy can be given within it. But the economic factor impinges on our education in another way. The poverty of those who are to be educated, because of its effect, particularly on both body and mind, and therefore on the whole personality, successfully prevents any real creative education being given.

From this point of view, not to speak of many others, it is essential for the future well-being of the country that measures be taken, and taken swiftly, now, to raise the economic status of the masses of the people. No one, while struggling on the verge of starvation, can take proper advantage of educational facilities which may be offered. The school, no matter how up-to-date its methods, no

matter how good its curriculum, no matter how devoted and zealous its teachers, cannot do its appointed work if its pupils are under-nourished, half fed, too poor to buy books and other things necessary, are continually victims of disease, and are generally handicapped in their development because their parents have to struggle day in and day out to get the bare necessities for keeping body and soul together.

This problem of securing a healthy bodily development of the children of the country, which is, in the great majority of cases, first and foremost an economic problem, is fundamental, and must be solved if any real success in our educational efforts is to be achieved. No ordinary person can be really creative or constructive when half starved and racked by disease.

Every teacher in India could give case after case, from his experience, of how pupils who struggle to come to school cannot do justice to themselves because of not getting enough to eat. They have to walk long miles morning and evening because they are too poor to come into hostels. They have to try to work all day on an insufficient morning meal. They get nothing in the middle of the day. Simple lack of enough food is the main problem with which large numbers of our pupils and their parents are confronted today in their struggle for education.

Poverty not only affects the body, and through it the mind, but it affects the mind directly also. If a book can possibly be done without, it will not be bought. Walking is cheap, but walking to school takes time which should be devoted to recreation without which, as we all know, Jack becomes a dull boy. Hence, because unable to

afford the expenses of the boarding house, boys have to walk long miles to school, and dullness is the result. Work to earn money has to be done at home to such an extent that more precious time which could be given to recreation, and, in the case of older students, to a certain amount of preparation work, has to be sacrificed at the altar of poverty.

It is not only malnutrition that saps at the foundations of life. But there is also the prevalence of disease, disease that has its way made easy for it by the lack of food. I suppose it is no exaggeration to say that every day, in every school, headmasters are presented with applications for absence on account of illness of one kind or another. Fevers, dysentery, eye-trouble, everything in the long list of diseases so common in the villages and towns of India conspires to prevent the youth of India from getting the education it should. It would be interesting to determine the percentage of pupils in the ordinary school who have been unfairly handicapped by disease. One's experience, in default of any scientific enquiry, would lead one to put the figure very high indeed.

We have to face the plain fact that the body is fundamental, and that without the foundation of a properly nourished, healthy body, little progress towards better things can be made. Much of the money and energy and time expended on the education of the boys and girls of India is simply wasted because sufficient attention is not paid to the ravages of disease and semi-starvation and their results.

The raising of the economic condition of the masses of the people is not, of course, an educational problem. It

is not for educators to say how this is to be done, though they may, in common with the ordinary well-informed citizen, have their ideas as to the line along which advance can be made. But it is the duty of the educationalist to stress the importance of the issue, and of the vital effect of the economic situation on all educational work. We have suffered in the past because we have neglected to do this. We have thought that we should stick to schools, and let the economist and the politician attend to matters of economics. But this has been a grave mistake. The economic position of the people has a vital effect on their education.

I have emphasized before that, while isolating different departments of life for purposes of discussion and study, we *must* keep in mind that life is a whole, and is, in reality, indivisible. However much we would like to, we cannot keep economics out of the school. Therefore, those who are interested in education, teachers and parents, have a right and a duty to be interested in measures taken to raise the economic status of the mass of the people of the country. Such an economic revolution is vitally connected with educational advance. This has been proved during the last twenty-five years in Russia, and the solution provided by the Russian experiment is well worth all our study and serious consideration. Modified and adapted to Indian conditions, it may well point us to the way to solve our economic difficulties.

From the purely educational point of view there are various things that can be done to ensure that, as far as the school can, that is, as far as it is permitted by the economic situation of its pupils, it shall give the facilities

for developing their bodies, and so lay a sound physical foundation for life.

**2. The need for a practical recognition of the place of physical education.**—We need in Indian education what we might call a general philosophy of physical education. In other words, we need a conception of education in which physical education takes its rightful place, and in which its vital importance is recognized.

The aim of physical education is not to produce those who are masses of brawn and muscle but little else. Nor is it to produce cannon fodder ; those who have been trained and brought up with military ideals. Nor is it to produce experts in various branches of sports and athletics. The aim of that part of education which is concerned with the body is, as cannot be too often emphasized, to do its share in producing an integrated and harmoniously developed personality. The aim of physical education is to ensure that the body is given its due share in this development, and receives the attention which it needs so that it can play a positive part in the life of the individual, a part without which life would be dwarfed, and comparatively restricted and ineffective. This may well run counter to well-established ideas on the subject of the place and treatment of the body in a land where the Greek philosophy and tradition have not had the influence they have had in the West. On the other hand, the development of movements such as the Bratachari system in Bengal, shows how such a philosophy can be accepted in India, and how it can be worked out practically in a purely Indian development.

When the true place of physical education in the development of the personality is *understood* and *accepted*, it is not difficult to work out adequate schemes of work, and curricula. But the necessity of campaigning for this understanding and its acceptance is illustrated by the comparative neglect of the whole subject in the Wardha scheme of studies. In few schools, as a matter of fact, has this side of education been given its proper place, either in its direct aspects of games and physical exercises and instruction, or in its indirect aspects of general health conditions, preventive measures and training. In too many cases where attention has been paid to physical education, the aim has been to produce a few experts in some game or other, to the neglect and detriment of the mass of pupils. This is, of course, not true physical education. But once this side of education is given its right and due place in the thinking and philosophy of teachers and parents, many of the actual practical measures to be taken in school will not present such great difficulties as they seem to do at present.

For example, given the acceptance of an adequate philosophy of physical education, instructors will then be carefully chosen, adequately trained, given reasonable pay and a proper status on the staff of a school. Money spent on equipment will not be grudged, and such expenditure will be recognized as legitimate by departments, and grant-in-aid given on it. At present, finance is usually limited by the amount in the sports' fund, amounts which are quite inadequate to provide for what is necessary. Money will be forthcoming for medical inspections and follow-up work, for free distribution of milk and

midday refreshments and so on. The reason why these things are not widely done at present is the simple one that neither departments nor parents, nor, in many cases, teachers, recognize the proper place and work and importance of the body in life. The issue is a simple one, though the task of securing that recognition is admittedly a difficult and long one.

There is a lack of attention to physical fitness even when such fitness can be achieved in spite of economic disabilities. Ignorance is another factor in the situation. Superstition plays a sinister role, especially in hindering campaigns against disease, and against the conditions which cause disease. Sheer laziness is another element in the situation. So many, even of our young people, cannot be bothered to do what is necessary for them to keep fit when they know what to do and why they should do it.

But behind these factors is the unfortunate and destructive idea, found in so many religions, with varying degrees of intensity, that the body and everything connected with it are evil; necessary evils maybe, but still evils from which we are to do our best to escape, and with which we are to have as little to do as possible. In many cases, such ideas are not consciously present to the mind. They have their influence through a traditional mode of thinking. But conscious or unconscious, they wield a big influence over the attitudes of men and women to the care and nurture of the body in India, particularly in the case of girls.

The first business of a creative education and its agents then is to instil into the minds of young people, and also of grown-ups, a correct idea of the real place of the body

in the life of a person, of its real value and importance, and of the vital need for proper and informed attention to be paid to the body and its needs, from birth and before that. The body is not more evil than the mind. It is an instrument, as well as an integral part, of the personality, and can be used for good or for evil just as can any other part or power of the personality. It is the duty of everyone to make this instrument as fit for its purpose as possible, and, while not concentrating attention on it, or for that matter on any other part of the personality, to the detriment of the whole, to see that the body takes its proper place in the harmonious development of the whole person. Right through the school career of the pupil this is the attitude to the body which should be inculcated. The school will also do its best to dispel ignorance and to fight the superstitions which hold back progress in this particular sphere. This is admittedly not an easy task. It is one which can ultimately be accomplished only as the pupil is led to adopt the scientific attitude to life and its problems.

The first task of a creative education then is to spread abroad among young and old what we may call a correct philosophy of the body. To this philosophy we must then try to give practical effect.

**3. Games and Recreation.**—It is difficult to overestimate the importance of games in the life of the child, and also in the life of the older pupil. Play has a very great effect on the mental, social and moral development of the personality. But apart from all this, too much attention cannot be paid to games in connection with the development of the body. Briefly the reasons for this are as follows :

(1) The normal child takes an interest in a game. The very fact that he is doing something in which he is interested means that the good effect of what he is getting is considerably increased. In a game the child has a purpose before him which he is trying to carry out. He therefore puts all he has into the efforts he makes. Hence the beneficial effect of the game.

(2) Games, at least active games, give exercise, if not to the whole body, at least to a major part of the muscles and limbs. In a game such as hockey or football the whole body is used and exercised. The body functions as a whole. This is true of good minor games also.

(3) Games provide a means of developing co-ordination between body and mind, between limbs and brain. That is, games are a means of physical exercise which automatically link up the body with the mind, and, indeed, help materially to develop that co-ordination which is so necessary. Physical education given through games therefore avoids the danger of isolating the body from the rest of the personality.

(4) In the same way, games link up physical training with the social and moral development of the personality. When a child is playing a game, besides the physical exercise he gets, he also learns to make valuable social and moral adjustments. It is this correlating and co-ordinating function of games that constitutes their greatest claim on our attention. This is one, among other reasons, for games having an important place in any programme of adult education.

There are three matters in connection with games in school to which attention must be paid in any scheme of education for democracy.

(a) Games, along with physical drill of a more formal type, should form a part of the regular work of the school. Games should not be an extra, tacked on to the regular curriculum, which may be taken or not as a pupil pleases. There is sometimes a lot of nonsense talked about compulsory games, and whether we should have them or not. We do not discuss compulsory arithmetic and whether it is advisable or not. We acknowledge that no one is educated who cannot add, subtract, multiply and divide. Hence every child who comes to school learns these things. In the same way, for developing a full personality games should have an inevitable a place as arithmetic. While it may be admitted that there will always be some pupils who will need a measure of compulsion if they are to play games, just as a measure of compulsion is needed if pupils are to learn the three Rs., yet, if games are well organized and carefully supervised, those who will need compulsion will be few and far between. Games, however, as part of the education of the personality, should form an integral part of every school curriculum, and part of the regular school activities every day.

(b) Games need to be organized and supervised just as any other subject in the curriculum. We cannot just send children outside and tell them to play, and expect them to get much value out of it. Pupils in a school should be divided into game groups, in each of which the general level of play ability is as even as possible. There should be a teacher in charge of each group, and he will have his play syllabus, just as he has his syllabus for every other subject. That is, he will make out for the term the rotation of games his group will play, having different games for each day of the week, and changing

the weekly programme as far as he can. This means a considerable use of what are called minor games, a point to which I shall be referring later.

Not only must the organization of games be good, but games must be carefully supervised also. The interest taken by the teacher in this aspect of his work will be reflected in the interest and keenness of his pupils, just as is the case in any other subject. Each games-group should have a teacher in charge of it. That teacher should know properly the rules of the games his pupils will play. If at all possible he should take an active part in the games the group is playing. This can always be done in the case of minor games, and even with major games it is often possible to play and to referee at the same time. In any case, the refereeing should be done carefully and conscientiously. Nothing will spoil a game more quickly than a slack referee. Yet so often one sees school games spoilt by bad and careless refereeing, usually because the teacher in charge cannot be bothered to exert himself to do the job properly. The result is that a great deal of the interest and pleasure is taken away, pupils are allowed to get into bad playing habits, because they are not pulled up when rules are infringed, and half the good of the game is lost. Every teacher who is in charge of groups playing major games should consider it his duty to know the rules well, and to referee strictly.

(c) Always in the forefront of our thinking and planning in connection with games must be the fact that games are for *everybody*. Games should be so organized that every pupil, unless excused on medical grounds, takes part in games. Just as we deem it necessary for

every child to do arithmetic and to learn his mother tongue, so it should be thought necessary for every child to take part in games.

One of the most sinister aspects of our present civilization is that there has been produced a generation of onlookers who do not play themselves, but pay others to play for them. Nothing can sap the foundation of society more than the professionalism rampant in sport at present. No greater blot on our present civilization can be found than the assembling of tens of thousands of people to watch others playing games, while they themselves never play, being content to pay others to play for their amusement. This is well-established in the West. It is making its way into India. Any system of education with any claim to be creative must steadfastly set its face against this vicarious sport. Our ideal must be games for all.

This poison of professional sport, where people pay others to play games for them, is seen seeping into our schools, where we find all efforts made to produce a team in one game or another which will be able to win a tournament. This is one of the unfortunate results of tournaments. While tournaments have their value, they have very great dangers, not the least of which is the encouraging of games for the select few who show signs of skill at a particular game, while the rest are left with nothing to do, and without any attention being given to their physical development. In school our first duty is to see that every single pupil, who is not debarred for medical reasons, gets daily games. After that has been satisfactorily arranged for, then over and above that, special coaching of selected players for teams, and

special arrangements for practice for teams can be made. But this must be kept secondary. It must never take first place, as it too often does at the present time.

Our aim in a creative education is to produce a generation which prefers playing itself to watching others play, no matter how skilful they may be. There is doubtless a place for those who are learning a game to watch skilled players playing it. But this is a far cry from the present situation where so many watch so few.

It will be objected that it is not possible for schools to make arrangements for every pupil to play every day. It is true that the question of grounds does arise, especially in town schools. As I have suggested, when a correct idea of the place of physical education has percolated into the recesses of education departments, then money will be forthcoming for the purchase and upkeep of things which are necessary for an adequate programme of physical education. Equipment and grounds are two of the things which are not adequately provided at present. But without waiting for the educational millennium to dawn, there is a great deal that can be done with present resources. Where grounds are not available, a far greater use can be made of what are called minor games than is done at present. There are large numbers of minor games, such as those played by Scouts and Guides, and those found in any good book on games, which need very little ground space, and are quite good from every point of view. If a greater use of such games is made, then the ground difficulty is not so insuperable as it sometimes seems. When there is

not much ground space, and it is not possible for all the pupils in a school to play at the same time, half may play one day and half the next day, each pupil thus getting games on three days. This is a second-best, but is better than nothing. But whatever the difficulties, and however great they may be, we must, in the interests of a proper development of the personalities of our pupils, make the greatest efforts to supply well-organized and supervised games for every pupil in the school.

(d) Care should be taken, when games syllabuses are being made out, that the games included in the syllabus are ones which are suited to the age and ability of the pupils in the group concerned. This will be one of the ordinary duties of the physical education instructor or supervisor when there is such a teacher in a school. But often one finds, even when such a teacher is on the staff, that sufficient attention is not paid to what is a very important matter. If our pupils are to get the best out of their games periods, they should be playing the games that are suited to their age and stage of development, and also to their ability in games. It is true that we cannot always take all these factors into account in an ideal way. But as far as possible we should do so. This is another reason for the inclusion of a large element of minor games in the syllabus, even where there is no difficulty over grounds. Pupils who are not good at such games as hockey and football, when playing with others who are more skilful than themselves, will get a certain amount of exercise. But they will not get nearly so much benefit as they would get from a game in which they could take a more confident and successful part. Often such pupils get much more pleasure, and hence benefit,

out of minor games where a particular skill is not demanded in the same way as it is in major games. Hence, minor games give such pupils what they cannot get from major games. Care should also be taken, when forming groups, to have in a group those whose skill in games is more or less even. It is often beneficial for one group to specialize in one major game which it will play along with minor games. In this group will be found those who are particularly interested in, and skilful at, this particular major game. Another group may specialize in another major game. Such a rule cannot be too strictly adhered to as we have numbers of pupils who are interested in more than one major game. But such a rough division of pupils often helps to even up groups.

(e) Games are just as necessary for girls as they are for boys. We may have different games for girls if we wish to, although, as experience in the West has proved, most of the games previously thought to be the close preserve of boys have been found quite suitable for girls. But whatever we may feel about that, there can be no compromise on the general principle that regular games are as necessary for the development of girls as they are for boys. If a different type of game is wanted, that can be arranged. But girls need physical education just as much as boys, and every consideration which makes games the best method of physical education for boys applies to girls also. If girls are to take their rightful place in a new world, they must be given the best possible physical education.

4. **Physical drill.**—Important as is the place we give to games, it will be freely admitted that, however rich our

games programme, there is a place for systematic physical drill. In games we do not have a systematic tuning up and exercise of all muscles. We cannot be sure that some are not being neglected. Nor do we get systematic remedial work. For these two reasons then we should have regular physical drill daily in all schools. The periods given to this do not need to be long; fifteen to twenty minutes in the day are ample. And even in such a programme there should be a place for a short game. Syllabuses for physical drill groups will be worked out by the physical education instructor and will, therefore, conform to modern ideas and practice. When such a syllabus is properly worked out, we can be sure that no part of the body is being neglected. It will also be the work of the physical education instructor, while arranging for general remedial work, to keep his eye open for individual pupils who need special remedial work, and to make what arrangements he can for supplying this.

For the purpose of physical drill the pupils of a school should be divided up into groups. These groups will not correspond to classes, as is so often the case. But the groups will be made up of those who are at more or less the same level of physical development and physical need. It is manifestly detrimental to have a small boy of five foot nothing in the same group with a big, well-developed boy of five foot eight or nine, simply because they both happen to be in the 10th class. Pupils should be selected for groups according to their physical set up, not according to their academic standing in the school, which is really the principle we employ when making groups according to classes.

This means, of course, that physical drill must be taken by the whole school at the same time. In most cases this can be done, as drilling in groups does not take up the same room as is required for games.

The short physical drill period will be a regular part of the time-table. It is a subject just like any other subject on the time-table. We have to remember also, that although the physical drill period gives a change of occupation, it is not therefore a rest. The fatigue result of physical drill may not be quite as high as that of some of the subjects on the curriculum, but it is nevertheless high enough, and it does not provide pupils with a rest, as is sometimes erroneously imagined. At the end of the physical drill period there should be a short time for rest before pupils go back to their other work.

Of course, physical drill may not be very fatiguing if it is done, as too often happens, in an automatic and lackadaisical fashion. Care should be taken to see that when pupils are doing physical drill they do it properly, with vim and enthusiasm. This means supervision. One physical education instructor for a school cannot supervise every group in detail. There should therefore be teachers in charge of each group, and there should also be trained pupil leaders for each group. These leaders may be trained by the drill instructor who will also give teachers instruction where necessary.

I have referred a good deal to physical education instructors. There should be a properly trained and well-qualified physical education instructor on the staff of every school, if this matter of physical education is to be properly carried on. It is very important also that this instructor should be on a level with other members of

the staff. His status should be that of a regular teacher, not that of a sort of spare part. His salary should be on a grade comparable to that of other graduate and trained teachers. Only if this is insisted on will the subject of physical instruction take its rightful place in the curriculum.

In primary schools, where it will not be possible to have a separate teacher for this subject, schools may be grouped for the purpose of physical education, and one instructor may be appointed for each group.

At the same time, it is necessary for every teacher to know something of physical education, and for the subject to form a part of the course of training of every teacher. Only when this is done will all teachers be able to appreciate the place that physical education should take in the development of the pupil, and be able to understand and appreciate what the physical education instructor is trying to do in the school. It will then be much easier to secure co-ordination of effort. On the other hand, it is essential for the physical education instructor to have a general training in addition to his specialized work. It is just as important for him to understand child nature and educational psychology as for any other teacher. He should have a general cultural training as well as his specialized professional training. All important is it that the physical education instructor should have a sound idea of the general philosophy of education, so that he may be able to see his subject in the light of the whole work to be done, and may understand how his work fits into the general scheme of what is being attempted by the school. This is true for every specialist teacher, but.

is especially necessary for the specialist in physical education, because of the unreal separation that has existed in the past between the rest of the work of the school and physical education. It is every bit as important for the physical education instructor to know the theory and philosophy of education as it is for any other teacher. He must understand the true place and function of physical education in the development of the personality, and must have a true idea of its scope and ideals.

**5. The Physical conditions of work in School.—** Apart from the definite exercise of the body given in schools, there are numerous factors to which attention has to be paid. These all have an indirect effect on the body, but an effect that is none the less very great.

(a) Adequate arrangements should be made in schools to avoid, as far as possible, too great fatigue. This involves careful attention to the matter of fatigue and to measures for its avoidance when the time-table is being drawn up. In primary schools it means that definite arrangements should be made for rest periods, and, with very small children, that arrangements should be made for sleep. It also involves attention being given to the matter of home-work and to home conditions.

(b) Attention must be paid to the matter of fresh air and proper ventilation of class-rooms. The more work that can be done out in the open air the better it is. In village schools a great deal of work is done outside under trees, and this is all to the good. Open air class rooms should be encouraged everywhere. Where work has to be done inside, adequate arrangements for ventilation and fresh air should always be made.

(c) The ordinary measures which every teacher learns about arranging the lighting of rooms, should always be taken, and a sharp look-out should be kept for eye defects of any kind. It is not enough, of course, for the teacher to detect such defects. He has to do his best to see that remedial measures are taken; not by any means an easy task.

(d) The school will always place the greatest emphasis on cleanliness. This emphasis will be made in teaching, but more important than this is the training that the school can give in individual and collective cleanliness. The school should give opportunities for pupils to form habits of cleanliness, and not be content simply to deal with theory. This is a matter for every teacher, in every class. If habits of cleanliness, which are so necessary for success in the fight against disease, are to be formed, there must be continual emphasis on the subject and practice given in it day in and day out. In every class-room, in the school compound, in connection with all activities of the school as a whole, in connection with all activities of groups in the school, efforts must be made to inculcate habits of personal and collective cleanliness.

Cleanliness has been emphasized because of its importance, and because of the lack of attention which it usually receives. But besides cleanliness, other ordinary health habits must also receive attention. The aim of the school in this respect must be to give a practical training which will result in the formation of all those habits which are necessary for the maintenance of health. Hygiene may be a subject in the curriculum. But whether it be so or not, there must be a continual

emphasis on practical hygiene all through the school day, and in all the activities of the school. Tidiness, care of food and water, measures to deal with flies and mosquitoes, the use and cleanliness of latrines, spitting, measures to avoid infection and contagion, all such things should be dealt with in a practical way in school, and pupils should be encouraged, with guidance, to legislate for themselves about such matters, and to see for themselves that rules and regulations, which are necessary, are carefully observed.

6. **Theoretical instruction.**—As well as practice in such matters, learning hygiene by doing, it is part of the duty of the school to give theoretical instruction, so that pupils may understand why it is necessary to have rules and regulations for cleanliness and health generally. Such courses should form part of the regular curriculum, but, if for any reason this is not possible, then, from the primary school up, arrangements should be made for such instruction to be given systematically according to a carefully worked out syllabus, out of school hours. A great deal of this work can be done through Wolf Cubs, Blue Birds, Boy Scouts, Girl Guides, Red Cross Societies and Health Clubs. But however much may be done through such agencies, there should be a definite syllabus of health instruction worked out for the school. Certain parts of this may be taken up and dealt with by different agencies such as have been mentioned. But there must be a definite amount of work to be done each year, with some one responsible for seeing that, whoever does it and however it may be divided up, the whole course for the year is completed.

Such a general health course will naturally be graded with definite amounts to be covered each year. To a large extent it should be framed according to the concentric method, although there will be certain subjects, such as sex instruction, which will be introduced at the fitting time. This course will include all matters pertaining to general health and bodily welfare, and also instruction about disease and how it is spread, measures of prevention, with particular reference to diseases which are prevalent, malaria, eye troubles of various kinds, dysentery, small-pox, plague and so on. In upper classes the aid of doctors and medical authorities may be called on for lectures and demonstrations. The course would also include instruction about food and diet. Even with the poorest, such instruction is valuable in helping them to use their slender resources in the best way.

In all such teaching vital correlation with the rest of life and its activities must be kept in mind, and the whole course, right through the school, should be given with this indivisibility of the personality kept constantly in mind. In the primary school, the project method, if used, supplies the best method of integrating such teaching with the rest of life.

Instruction on health matters, habits of hygiene, measures to be taken against disease, and, positively, to keep the body fit, on foods and diets, on care of children generally, should be given, wherever possible, to adults as well as to pupils in school. This is a most important aspect of adult education, and is one of the places where the school and its staff can make a real contribution to the community in which it is working. Such activities form an excellent field for service for the school as a

corporate body, for various groups in the school such as Scouts and Guides, and for individual pupils. The school all too often finds itself in a state of tension with the home, and perhaps nowhere is this higher than where old-established custom and long-held superstitions run counter to newer ideas. Thus in doing what it can to bring new light to the home, the school is helping to solve one of its most difficult problems. This is a work in which both boys' and girls' schools have their parts to play.

**7. Medical aid.** —Regular medical inspection is now generally accepted as an absolute necessity.

'The examinations should be conducted by a qualified medical practitioner of modern scientific medicine, with some special training in refraction tests and in the detection of signs of malnutrition, and also in ear, nose and, throat conditions. The inspection should take place on the school premises, and, if possible, in the presence of the parent. The school physical instructor, if there is one, should also be associated with the inspection, as he (or she) may be able to assist in the removal of some defects by appropriate exercises. The doctor should always go through the results of his inspection with the head teacher.'<sup>1</sup>

It will be realized what a tremendous amount of work such regular medical examinations would entail. The Central Board Report estimates that for India a reasonable number of doctors to carry out this work would be 7,500, and of nurses, 15,000. This would entail training, annually 250 doctors over and above the number being

<sup>1</sup> 'Post-War Educational Development in India' (Central Advisory Board of Education Report), p. 66.

trained at present. But great as is the expense involved, the report rightly makes it clear that the provision of proper medical inspection is a fundamental necessity for the proper development of the youth of the country. The report endorses the findings of the Joint Committee of the Central Advisory Boards of Education and Health with regard to medical inspection. In these findings the point is made that it is not necessary to examine every child every year. Children should be examined when they come to school, when they leave the primary school for the middle, and when they leave the middle for the high school, or at the ages of six, eleven, and fourteen. There may be a final examination on the completion of the high school course. These are routine examinations.

To this it may be added that the teachers should select for examinations, other than the routine ones, any children whom they consider need to be inspected for some reason or other. Teachers will keep their regular charts of weight and height, etc., and, in any case, if they are watching their children carefully they will know when a child needs the attention of a doctor. Such selected cases can be added to the routine examination.

The biggest difficulty which schools experience in this matter is that of having the recommendations of the doctor followed out. Sometimes poverty prevents parents giving the treatment prescribed. Sometimes it is just laziness. Sometimes it is preference for the treatment given by an unqualified man. But the fact is that often a great deal of the work and time spent in medical examinations is wasted because of lack of following up the recommendations of the doctor.

The report recommends the establishment of school clinics as one way of meeting this difficulty, and there is no doubt that this is probably the most satisfactory solution of the difficulty. There would still be a certain amount of inertia and opposition to overcome, but the main difficulty of poverty would be largely met. There is room here for an energetic propaganda campaign by the school through such agencies as Red Cross Societies and Health Clubs, Boy Scouts and Girl Guides, which would help to ensure that follow-up work was carried out.

'The responsibility for treatment lies on the parents and they are free to ignore the advice given. Moreover, the need for education and persuasion should be obvious; parents can hardly be expected to realise instantly the full significance of the school doctor's advice. Many of them cannot, or do not attend at the inspections; others lack the necessary background of knowledge about health matters. Such authorities as London and Birmingham mobilise the services of a body of voluntary workers through school care committees. In London it was decided in 1909 that every school should have such a committee, and 6,000 voluntary workers co-operate with the official medical staff of the council. Birmingham has fifty care committees with 1,200 voluntary workers.'<sup>1</sup>

This was written about England. It is equally true of India and the solution adopted in London and Birmingham would be well worth a trial in India.

As part of the work of the school for the community,

<sup>1</sup> E. Green : *Education for a New Society*, p. 65, Routledge.

of particular value would be any measures that the school could take, through some of its agencies, or as a special work, to help parents with the physical education of children of pre-school age. Very often great damage is done to children before they get to school owing to the ignorance and carelessness of parents. If a school could have a child welfare organization for the help of children of pre-school age, advising when the services of a doctor were required, giving parents advice in matters of hygiene, in treatment of eyes, in cleanliness and so on, it would be doing the community of which it is a part an invaluable service.

The matter of malnutrition is one which comes up at every medical inspection. This is a matter in which usually neither school nor parent can do anything since it is caused by the poverty of the parent. Where it is due to a wrong type of food being given, it can be dealt with. But when the cause is poverty, the school can do nothing, except to advise, as I have already suggested, that what resources the parent has should be more wisely used. The provision of adequate food is a matter which, as long as the general low level of economic status ensures the prevalence of malnutrition, must be attended to by the state. The Report of the Central Advisory Board states that one of the main causes of health defects among school children in India is malnutrition, a statement that will be agreed to by every teacher. It also recommends the provision of a midday meal and milk, but recognizes the financial difficulties involved, especially if the benefits of food and milk are to be extended to the mass of primary school children who need them. And it

is particularly in the primary school stage that milk is so necessary. Every one will heartily endorse the finding that all children, primary and secondary, should be given a midday meal, whether it is brought from their homes or provided at school. Parents able to pay should contribute to the scheme.

**8. The co-ordination of mind and body.**—This is an important part of physical education though it is not always given the place in theory or practice which it ought to have. We have seen the important part that games play in this training. But apart from games, there are other ways in which pupils can be trained in school so that a good co-ordination between body and mind is developed.

In the first place, more attention should be given to the training of the senses. Definite work should be done with children so that they see and hear correctly. There should be training of all the senses, but particularly of those of sight and hearing. Every teacher knows various ways in which this can be done, especially by means of educational games. But unless this training is a definite objective before us, we tend to neglect it. In all primary schools this should be done in connection with all subjects, particularly with the Mother Tongue, Nature Study, Geography and Handcraft.

One of the values of all kinds of handcraft work is the training it gives in co-ordination of body and mind. This is one of many reasons why it is so important to have a very considerable amount of handcraft work right from the time the child begins school. A good syllabus of handcraft work is therefore an important part of physical education.

**9. General co-ordination.**—Finally, we return to the consideration with which we started the discussion of physical education; namely, that it is a part of a whole, and cannot be considered apart from the whole. Everything we can do therefore to make physical education an explicit part of a whole education is all to the good. To quote again the report of the Central Advisory Board of Education :

'The development of health consciousness through corporate activities which emphasize physical fitness, social service, nature study crafts, camp life and other healthful activities, is of the utmost importance, and should find its place in the life of every school alongside academic teaching. Among the organisations for corporate activity which exist in schools today are the Junior Red Cross, Boy Scouts, Girl Guides, the Hindustan Scouts, the Bratibala and Bratachari movements. These organisations are all useful; but there is no reason why schools should not base their corporate activities on a syllabus which embodies the best features of each or those most suited to the locality. At least one period a week should be set apart in schools for some corporate activity, in addition to the time allotted to physical training and games. Through these and other activities, opportunities may be sought for establishing closer co-operation between parents and school authorities.'<sup>1</sup>

It is not out of place to call special attention to the Bratachari system mentioned by the report, as a method worked out for India, and especially suited for Indian

<sup>1</sup> 'Post-War Educational Development in India' (Central Advisory Board of Education Report), p. 69.

conditions, which is of the utmost value from the point of view which I am advocating.

The foundation of the training given by this system is to be found in the traditions and culture of the region of the people concerned. It advocates a natural and indigenous type of physical education, taking from other systems what is good, but remaining essentially Indian.

'The basic principle of the system is joy born of rhythm which forms an integral part of, and flows like a stream through, all its songs and physical exercises—expressed in simple movements of the body. The rhythm imposes discipline both on the body and the mind by removing its rigour, imparts dignity and strength to labour by lessening its tedium, and creates inspiration and peace in thought and action. It opens the flood-gate of inner joy to an individual by imparting the power of control over the senses and brings him or her into communion with the universal joy which pervades nature and life. The system, therefore, attaches special importance to rhythm in training.'<sup>1</sup>

The system co-ordinates physical training with the dignity of labour, with social service, with ethics, and with citizenship, as is borne out by the twelve vows which Junior Bratacharis take. They are as follows:—

1. I shall run, play and laugh.
2. I shall love one and all.
3. I shall obey my elders.
4. I shall read, write and learn.
5. I shall be kind to animals.

<sup>1</sup> S. C. Ghose: 'The Bratachari System : Its Meaning and Teaching' (article in *National Education*, p. 143, published by 'Education', Nov. 1938).

6. I shall speak the truth.
7. I shall tread the path of truth.
8. I shall make things with my hands.
9. I shall build my body strong.
10. I shall fight for the team.
11. I shall labour with my limbs.
12. I shall dance with joy.<sup>1</sup>

Enough has been given to show the possibilities of a movement such as this, adapted where necessary to local needs, but bringing the essential spirit to the business of physical education as a part of the development of the citizen of a democracy.

## CHAPTER V

### *THE CREATIVE TEACHER*

#### A. THE STATUS OF THE TEACHER

‘FINE words butter no parsnips’ said Sancho Panza, yet in connection with education, and more especially in connection with teachers, we continue with brave determination to try to spread our butter. The teacher, we say, is the key man. On the teacher depends the future of the village, the future of the town, the future of the country. He is the centre of rural reconstruction work. He is to organize the co-operative society in the village, to improve agriculture, to organize adult literacy campaigns, to run a night school, to dig latrines and pits for the village, to plan houses, to grow flowers, to pour oil on

<sup>1</sup> *Ibid.*, p. 145.

mosquito infested ponds, and, incidentally, to teach his pupils four or five hours a day. In a word, he is expected to be the prime mover in, and the vitalizing force behind, every movement for progress. And all this he is to do on a mere pittance of some eighteen to twenty rupees in the Panjab, and much less in other parts of India. Is it any wonder that the village dynamo very often goes very slowly and sometimes seems all but silent?

As we have already seen, the economic factor has a very great effect on education. It is impossible for the teacher to play his part as key man on his meagre salary, if we can dignify his remuneration by the name of salary. No one can give his best without some reasonable economic security. We expect more from our teachers than from any other section of the community, and we pay them slightly better than coolies.

This would not matter so much if society were organized on a socialist or communist basis. But if such were the case, there would be, if not absolute equality in remuneration, at least economic security, and a monetary return more in consonance with the value of the work done. And even in communist Russia it has been recognized that superior service deserves its due reward. But under present conditions there is no excuse whatsoever for the shabby treatment meted out to the most important servant of the state. The proposals made in the Report of the Central Advisory Board of Education show that the Board felt the utter inadequacy of the present rates of pay. But even their proposals do not err, by any means, on the side of generosity, and in the case of primary teachers, the proposed scales should be considerably increased.

The result of the present low pay and status of the teacher is that in the villages the numerous problems which could be tackled by teachers with a better cultural and economic background are not being tackled. The teacher is all too frequently concerned mainly with augmenting his pittance in other ways besides his regular teaching work. Hence he lacks the respect that should be his. Whether we like it or not, a large majority of people still assess a person's worth by the salary he commands. It is distinctly unfair to force our teachers to be idealists, while no one else attempts to follow in their train. We even had the suggestion, some time ago, that primary education should become self-supporting by making the pupils earn the teacher's salary by their hand-craft work. It can easily be imagined what the result of such a scheme would be. Teachers would simply be turned into miniature factory owners, driving their hands to a certain output. Anything more fatal to real education can scarcely be conceived.

Bacon once wrote, 'And if he Reade little he had need have much cunning to seeme to know that he doth not.' It is true that many of our teachers do have this cunning. It is not their fault. It is the fault of the system of their training, and of the economic conditions under which they have to live. If we are to have a creative education we have to turn our educational values upside down.

While no teaching work is easy, it is safe to say that the hardest task is that of the primary school teacher; and of primary school teachers, those who have the most difficult time are the village teachers. Cut off from the amenities of city life, without the inspiration gained

from daily association with other educated people, denied facilities for study such as libraries, lectures, courses, discussions, he is continually thrown back on his own resources. And these are slender enough. One would think that men and women in such positions would be given the best possible education themselves, the best possible training for their work, and a salary commensurate with the importance and difficulty of their work, the more so, since they are expected to be fountains of inspiration for the whole life of the village.

But the village teacher is taken into a training school after a very meagre education. He does not, as a rule, know English, and therefore has access to but few books connected with his profession or with general culture. Of late years the training given has been greatly improved. But the training suffers because of the inadequate previous general education. It is no wonder that the teacher reads little, and makes up for the lack by much cunning. No wonder he stagnates and dries up. It is simply impossible to develop a real democracy until there is a radical change in the calibre of our primary teachers. As things are, this means that they must have a better general education as a foundation, a better professional training, better salaries, and more opportunities for keeping up their knowledge and zeal and interest by means of regular refresher courses. There must also be a big increase in educational literature in the different vernaculars of different areas. If this were done, then the status of the teacher would be more nearly what it ought to be, for the ordinary citizen would see in a tangible way that the government recognized the value of its teachers.

This is the crux of the whole matter. Those responsible for the carrying on of the government of the country do not, whatever they may say, recognize the importance of the teacher. But the whole future of the country depends on the teacher and on his work. His personal example, his purpose in life, his skill in educating, his ability to inculcate high ideals and to develop creative habits in his pupils, all these result in an influence over the child and hence over the future citizen, second only to that of the home and the parents. And with home conditions as they are in India, the teacher's influence is more forward-looking and progressive than that of most homes. If we are aiming at building up a democratic system in post-war India, the importance of the teacher cannot be exaggerated, nor can too much pains be taken to improve his status, and hence his influence.

#### B. THE QUALITIES OF A CREATIVE TEACHER

**1. A sense of vocation.**—No truly creative education can be given unless those who are responsible for giving it feel that they have a real call to the work. When teaching work is taken up simply as a means of making a living, which has a certain appeal, or because nothing else is available, then we can expect little inspiration to come from the teacher. The essential spirit will be lacking in all his work. It is true of all kinds of work that unless we feel the call of it, unless we believe with heart and soul that it is the particular work we are intended to do, we shall not bring to our work the necessary enthusiasm and insight which is necessary for real success. But of no work can this be more truly said than of teaching. There is a great deal

of drudgery in teaching, and a great deal of patience is needed. Unless teachers have a sense of call to the work, they will not be able to show the required patience, nor will they have the professional zeal which will enable them to give individual attention to their pupils, nor to keep themselves up to the mark in their work. It is possible to carry on the work of the class-room from day to day without any special sense of vocation. It is not possible to give pupils the real help they need, nor to make the work of the class-room really creative unless the teacher has a sense of vocation.

**2. Knowing the goal.** -A creative teacher must have a clear understanding of what he is aiming at. He must understand what democracy really means, what are the implications of a democratic way of life, and of how that way of life is to be achieved. If teachers are vague about what they are trying to do, if they have no definite idea of the goal which they are trying to reach, then they will inevitably use wrong methods. We cannot expect teachers to use creative methods of education unless they know definitely the type of personality they should be producing. But a clear and definite idea of the goal will enable them to conserve the best that has come down from the past, as well as look to the future. They will be able to use the heritage of the past as a foundation of a new future. But without knowing where they are going they cannot possibly do this. In other words, the teacher should be a prophet, at least to some extent. A creative education should inculcate the prophetic outlook on life in the pupils of schools. This can be done only if the teacher himself has this outlook. He should have a vision of the future and of what can be,

and should devote all his powers and energies to making that vision real.

Now while it is necessary for teachers to have their eyes on the goal, on the future, on the shape of things to come, it must be remembered that idealism must be a practical idealism. The criticism is often brought against those who are carried away by visions of the future in general, and by educational idealists in particular, that it is all very well for them to have ideals, but that it does more harm than good to keep thinking about ideals and visions which can never be made real. We hear of the arm-chair theorist whose ideas, though very fine and appealing, being altogether divorced from practical life, cut no ice in the ordinary work of the class-room. Needless to say such arm-chair theorizing is of little use. A creative teacher must keep himself closely related to life and his ideals must be practical ideals.

At the same time, there is a subtle and insidious temptation to condemn ideals and new ideas as impracticable, without giving them a trial. A man hears a new idea set forth. It seems to present certain difficulties. He at once says that is not practicable, thereby dismissing the whole idea, making himself feel very superior to this impractical idealist who presents such nonsense, but also very successfully debarring himself from making any advance or progress. All too often the cry 'Impracticable, impracticable' comes to our lips simply because we do not want to be stirred out of our ruts, and because we have not got enough physical and mental energy to adjust ourselves and our ways to the new ideas. Or there may be certain psychological barriers in our own personalities which make us unconsciously hostile to the

new idea. . This, of course, is not the scientific attitude. Nor is it the attitude of those who, with a vision, know exactly where they want to go, and are prepared carefully to consider every new suggestion made, in order to find the best methods of reaching their goal.

It is often true that when new ideas or methods are presented to us, they are presented as they have been worked out in schools with large resources of money and equipment, under conditions different from our own, perhaps in countries other than our own, in places where pupils form much more hopeful material than our own, or at any rate seem to do so. But if we recognize that the goal which the new method helps to reach is the same as our own, and if we find that in theory the method is good, or that it has been successful in other places, then it is up to the teacher who wishes to be creative to make an attempt to adapt and to use what has been presented. We cannot say that a method or an idea is impracticable until we have tried to put it into practice and failed.

**3. Freedom.**—Just as freedom is necessary for the pupil if he is to develop the creative side of life, so is it necessary for the teacher. He himself must be free from the bonds of custom and convention. He must be free from the dead hand of the past. As far as he is able, he must achieve freedom from the various fears that afflict mankind. This will never be done perfectly until the teacher is assured of economic security, and of absolute justice at the hands of his superiors. But at the same time, even under present conditions, a teacher can do a great deal to free himself from fear, especially from fear of public opinion. But those in authority must give

individual teachers a great deal more freedom than is given at present. The teacher should be encouraged to use his own initiative, to depend on himself, to have courage to try experiments, and to deal with his pupils in a creative way. Far too often the teacher is cramped and restrained by headmasters and by inspectors. As we shall see when dealing with creative administration, if we are to expect our teachers to be creative, we must have a great deal more freedom on the administrative side than is given at present.

The teacher must also feel free to use and adapt what he hears about, or what he reads about, or what he sees. No teacher should feel bound down by the written word of any text-book, or of any book at all. Books are extremely useful for giving us new suggestions and enabling us to check up on what we are doing. But no book, however authoritative, should ever become to us like the laws of the Medes and the Persians. The creative teacher will always be ready to learn, but will also always be free to change, to adapt, and to reject. The teacher will allow himself perfect freedom to modify and change as he finds it necessary. He will have to take into account local conditions and prejudices. He will never be in a hurry to put a new method or scheme into action in its entirety, if it can be brought in gradually. My experience has been that the achievement of goals and the bringing in of new methods which will enable a school to advance along the road of achieving those ideals is necessarily a slow business. People must be accustomed to changes gradually, if we want to take them with us, with the willing conviction of their minds and hearts. There is the method of revolution, of course,

which can be used. But that is not the democratic way.

For if the teacher is to be free, so are those with whom and for whom he works. No method of bringing in new ideas should violate the freedom of others. This is the secret of successful practical idealism. It is neither sitting back and indulging in self-comforting criticism of the idealist who is out of touch with practical conditions, nor it is hot-headedly rushing in with theoretically complete and perfect new schemes to be put into action immediately, *in toto*. The teacher must take parents and pupils along with him. He must proceed one step at a time, testing what is done by actual experience, ready to make modifications and changes, ready to welcome advice and suggestions from others, but always making steady progress, with the free co-operation of all concerned, towards the ultimate goal. He will never allow means to become ends, but will always allow his aim and ideal to determine his methods, remaining free to act by the spirit, and not by the letter of the law which kills.

**4. Patience.**—This leads on to patience. Creative teachers must have great patience and strong perseverance. It is a truism that teachers must have patience. Patience is required not only in dealing with children and with officials and superior officers. But patience is also needed in carrying out far-reaching plans. We cannot imagine that in India we can create a new society overnight. The sense of vocation, if it is strong, will show itself in an enduring perseverance which leads a teacher never to give up his attempts to reach his goal however difficult and hopeless the road may seem to be. It is very easy in the first flush of a new enthusiasm to start

something radical, but it is another matter to keep on with it when enthusiasm has died down, when there is no longer the spur of novelty and fresh interest to keep one going. But nothing lasting can be accomplished without this quality of patient perseverance. The teacher must be prepared for set-backs and disappointments, must be ready to scrap plans and projects, to start afresh on new lines, gradually to establish a foundation on which he himself perhaps will not build. To do this he must have the patience which comes from a live faith in his ideal, and the perseverance which comes from his sense of vocation.

5. **The sympathetic imagination.**--It is essential for a creative teacher to be sympathetic. He must have the type of imagination which enables him to put himself in the child's place and see the world through his eyes. This does not mean that he is to think that he is to descend to the child. Nothing is more unpleasant to both children and grown-ups than the person who tries to talk down to children. Children like to be taken seriously, and their teacher must take his place naturally as a member of the group. But it *does* mean that the teacher should try to remember his own childhood and his own feelings and desires and interests as he grew up, so that he may the better understand the children with whom he is working. A sympathetic nature, which will enable the teacher naturally and without fuss to enter into the life and activities, the pleasures and sorrows, the successes and the failures, the trials and difficulties, of his children, is very necessary for a creative education.

If we wish to influence people, we must be interested in them. They must feel that here is someone who

understands them, their difficulties, their aspirations and their wishes. The same is true of children. If we wish to help our children we must be interested in them as individuals. And if we are to be really interested in them we must feel with and for them. We must be able to share their joys and sorrows. This we can do only if we can put ourselves in their place, and imagine just how it feels to be thwarted, to fail, to be laughed at, to complete a task successfully, to be left out, to take the lead, and so on.

To be able to do this requires, firstly knowledge, and secondly the right use of the imagination. From the right exercise of the imagination our feelings will be aroused, sympathy will show itself, and the result will be positive creative action.

**6. The right use of suggestion.**—The sympathetic attitude on the part of the teacher will enable him to avoid the pitfall, into which so many fall, of giving suggestions which make his work harder. We do not always realize how potent is the power of suggestion, nor the fact that when we tell a boy that he is hopeless at a subject we are doing a great deal to help to make him more hopeless still. Such negative suggestions do a great deal of harm, and should be avoided. Suggestions of a positive nature have just as strong an effect in the opposite direction. To tell a boy that we are sure he can do better work—and mean it—is to give him a strong helping hand. If we expect great things, we will, at any rate, get part of our expectation. If we expect the worst, we will surely get it. No one ever heard a crowd try to help on the team they were backing by jeering at them and criticizing them. They may do that

after the game is over. While the game is in progress the crowd cheers every move which promises well. The teacher must adopt the same policy, and should be careful to encourage everything which shows any promise, thus enlisting on his side the powerful force of suggestion. In this way, his sympathy will have a very practical effect.

**7. Knowledge of method.**—As we have already seen in many connections, method is of the very greatest importance in creative education, and the creative teacher is one who pays a great deal of attention to the methods he uses. He must be an enthusiast in child-study, an enthusiast in his subject, and an enthusiast in the matter of method. No truly creative education can be given if this matter of method of teaching is neglected. No matter how high our aims and ideals, they will get us and our children nowhere unless we employ right methods. Two farmers may have an equal amount of land, and an equally great desire for good crops. But the one who uses the best methods of farming will, other things being equal, get better crops.

It is sometimes said by people in positions of responsibility in schools, that they do not mind what methods teachers use as long as they do the job and work conscientiously. Now neglect of method in teaching is as fatal to the lives and development of our pupils, as the behaviour of a motor driver, who did not know how to apply his brakes or regulate his petrol, to the lives of his passengers. The petrol may be good, the car may be excellent, the driver a man of fine character, but if he does not know how to manipulate the car, he is a positive danger if let loose with one.

Not to speak of the negative side, we often positively kill interest and destroy the chance of laying the foundation of a real creative life in our pupils, because of our neglecting to use methods calculated to develop in them, to the fullest, the use of the powers with which they have been endowed. The creative teacher must be an enthusiast for method, which means bringing pupils and subject matter together in a vital connection. The best way of doing this, the best way of approach, of grading material and of introducing the pupil to various avenues of activity, of making such activity a vital part of life, will always be anxiously sought after by one who is really keen on carrying out the aims of a creative education.

**8. The experimental attitude.**—This enthusiasm for method involves an experimental attitude towards work and life. There must always be experiment in the democratic way of life, and there must always be the willingness to experiment in any education for democracy. The creative teacher must be one who is willing and anxious to experiment. It is only through experiment that any advance can come. This means that the creative teacher will be ready to try out new ideas and new methods. He will make determined efforts to arrive at a true estimation of the value of any new idea which comes up. And he will be ready to persevere with his experiment long enough to enable him to arrive at a well-founded result. One has, of course, to guard against the extreme where a teacher takes up everything new of which he hears, simply because it is new. This is no more desirable than the attitude which rejects everything new simply because it is new, though possibly there is more

hope of progress from the first attitude than from the second. What is needed, however, is the willingness to try out new ideas and new ways which seem promising and in line with what we are trying to do. This should be done in a truly scientific spirit, so that the teacher is out to find truth, and not simply to prove or disprove some theory. To do this, he must be keen to make experiments, must be determined to assess as correctly as possible the results of his experiments, and hence find the value of the method or idea which is on trial. Open-mindedness, combined with balance of judgment, is the quality required.

This implies professional keenness. The creative teacher will do his best to keep up with all developments in educational thought and practice, and will try to keep in touch, as far as possible, with what is being done in other countries besides his own. The end of the Training College course does not mark the completion of the training of the teacher, as far too many teachers seem to think. It is but the beginning.

**9. Relations with the community.**—If the school is to play its part in creating a new society and a new community, it is essential that the teacher have a close and vital connection with the community in which the school works, with the parents of his pupils. Doubtless a great deal of his creative work is done with his pupils, but unless he also has creative connections with the parents and the community generally, a great deal of his work in the school will be wasted.

The teacher must be prepared to take his place in the social and cultural and political life of his community, as a creative citizen, and as a strong supporter of the

democratic way of life. Especially in the village communities of India can the teacher play a most important part in the struggle for democracy and for the spread of democratic ideas. If his general status is raised as it should be, his influence will be correspondingly increased. But the teacher can, if he is enthusiastic, take his rightful place as leader in the village and in its thought, even under present conditions. If he does this, and if he keeps in close touch with the parents of his pupils, then he can become the creative influence that he should be, on a much wider scale than is possible if he confines himself simply to the school and to his pupils, important though this work is. But he must never lose sight of the fact that his efforts in school are conditioned by the attitude of society to what is done in school. All his efforts for a creative way of life may be frustrated if he cannot carry the parents of his children with him. Hence the importance of his relationships with the community.

**10. The creative attitude.**—Needless to say the teacher must himself be creative, if he is to be the minister of a creative education. His own attitude will have a tremendous influence on his pupils. No matter what good methods he uses, no matter what good advice he gives, no matter what opportunities for creative work he offers, if he himself in his own life does not give a practical example of what he is advocating, he will have little success. Pupils must see before them a concrete example of what it means to live a creative life. This is but summing up all we have postulated as necessary in the creative teacher. But in addition it is very important that the teacher himself have a hobby of some sort. This is important from other points of view, but it is particu-

larly important from the point of view of giving a concrete example of a creative life. If the children see that their teacher, in his spare time, has a hobby, does some creative work, no matter how simple that work may be, then consciously and unconsciously they are influenced towards the attitude to life which the teacher wishes to develop in them.

The creative attitude to life will naturally show itself in other ways than in a creative hobby. But especially with younger pupils, this particular manifestation of the creative spirit will have a far-reaching influence. Besides this, it will enable the teacher to understand better the difficulties of his pupils, and will also enable him to understand, in a practical way, how to correlate art and craft work with the other subjects of the curriculum.

### C. KNOWING ONESELF

We know that the success of any method, experiment, curriculum, school, in the last resort depends on the individual teacher, and that whatever the past may have been, the future is in the hands of the teacher to a very large extent. Of all those who are seeking to create a new world the teacher holds the position of greatest importance and strategic possibility. But he can meet the possibilities of that position only if, in the first place, he have as accurate as possible a knowledge of himself. We hear a great deal in these times of the importance of child study, and of a knowledge of child nature and psychology. Of the essential value of such knowledge there can be no shadow of doubt. But equally important is the teacher's knowledge of himself or herself. Of the three focal points in modern education, the

teacher, the subject, and the child, we cannot afford to neglect knowledge and study of any one. It will therefore be of the greatest advantage to us and to our work to seek to know ourselves as well as we possibly can.

' In all this ferment of experiment, of invention, of selection, we need, above all things, understanding of human nature, understanding of others and of ourselves, especially ourselves. Self-knowledge is the best and surest way to the understanding of others ; and to each of us it is indispensable for the guidance of his own little bark through the troubled waters of modern life. A man may have a pretty good understanding of his fellows, and yet remain strangely blind to his own strengths and weaknesses, his idiosyncrasies, his irrational prejudices, his violent antipathies, his defects of temper and character, his own virtues and his own vices. And self-knowledge is only to be attained by critical reflection upon oneself, upon one's qualities, one's defects, one's motives, one's aims, one's conduct in all the relations of life.'<sup>1</sup>

Before we consider lines along which we need self-knowledge and along which self-examination should be directed, we must realize the absolute importance of sincerity. It is no use setting out to try to know ourselves, unless we make up our minds to be as sincere as possible, and to be quite frank with ourselves. Being as sincere and frank as possible does not mean that we will always reach the truth. There are some things in the unconscious which affect our lives and actions, of which, by the very nature of the position, we are

<sup>1</sup> W. McDougall : *Character and The Conduct of Life*, p. 4, Methuen.

unaware, and no amount of introspection, however objective we try to make it, will bring these things to light. It would, as a matter of fact, be an excellent thing if every teacher were psycho-analysed, but since that cannot be done, we have to do the best we can without the aid of psycho-analysis. And there is a great deal that we can do. But it must be obvious that if we are to gain anything from self-examination which will be of value for ourselves, for our work, or for our pupils, we must lay aside all self-deception, as far as in us lies, and must be as sincere and objective as it is possible for us to be.

Perhaps the greatest cause of insincerity is the desire, which most normal people have, to stand well with others. We value the good opinion of our associates and of our superiors. As a result we try to show that we are the kind of person of which we know they approve, though, in reality, in many respects, we may be the reverse. The temptation is, of course, all the stronger when it is a case of keeping in the good books of those in authority over us, especially when they have the power to make or mar our careers. Yet this acceptance of what others think as our standard, is insincerity, and will very effectively prevent us from being our real selves. Our first task in seeking to know ourselves is to recognize how far we rule our lives by what others think.

Most common of these (a certain type of fault) is excessive sensitiveness to the regard of the world in general. The man who suffers in this way is always thinking of what people will say, of how it will "look" to them, and whether they will laugh or be scornful or

shocked or surprised. To him the outward seeming is all-important. He mistrusts his own judgment, and before taking any step must always seek advice, not so much with the intention of following it, as to find out how it will seem to others. And when he has taken action, no matter how correctly, he is much concerned to make it clear that he has acted from the best motives, and with the best intentions. He is a model of conformity to the usages of polite society; and is more disturbed by an error in his dress than by a moral default, so long as the latter goes unperceived by the world.<sup>1</sup>

Our first job is to see whether this is in any measure a portrait of ourselves. This excessive sensitiveness to the regard of others is the first barrier to be overcome if we are to reach any adequate knowledge of ourselves, and if such knowledge is to be of any use to us. But the resolving of this conflict between what we want people to think we are and what we really are, will give us poise and harmony of the personality, peace in life, strength of character and mind which will enable us to be much more effective in every department of life, and will also enable us to achieve some measure of objectiveness towards ourselves.

Having escaped from the fetters of public opinion, our next step is to know our limitations. Most people are ambitious. Most people think that they could successfully occupy higher positions than those in which they work at present, if they but had the opportunity. Most people, especially teachers shall it be said, think that they know more than they really do. And while it is true that most

<sup>1</sup> *Op. cit.*, pp. 162, 163.

of us do not use our talents to the fullest extent, it is also true that everyone has his or her limitations, and that it is essential to recognize them. Life will be much happier for us if we do so.

A teacher is in special danger of not realizing the limitations of his knowledge. His position and his work make him very apt to over-rate his knowledge and his skill. To such an extent is this true that some teachers dislike extremely admitting to their classes ignorance about anything. Now this is a great mistake. If we do not know some particular thing which comes up in the course of the work, let us frankly admit it, and use our ignorance as an opportunity for a co-operative search for knowledge. We should not think it a disgrace to have to admit that we do not know something, provided always that we are prepared to do our best to remedy our ignorance. As we all know, questions are much more easily asked than answered, and it is a false idea of prestige that makes us think that at all costs we must present an appearance of omniscience. We can never be successful in such attempts in any case. Our pupils are shrewd enough to recognize our bluffing without much difficulty.

A knowledge of our limitations is necessary if we are to progress. Nothing is more likely to spur us to further efforts and study and work, than a candid admission to ourselves that there are some things about our subject, about our methods of work, about our profession, about our children and their qualities and needs, which we do not know. When we realize the limitations of our knowledge, we are spurred on to increase that knowledge. And this is a process which goes on, or ought to go on,

all through life. There is always more to learn. But we sometimes forget this. Life should be a long series of experiments. It can be that only if we frankly assess our knowledge and its limitations every now and then. There is no upward limit here that we can accept. Progress can go on as long as we live.

On the other hand, as well as knowing our limitations, we must also know our possibilities, especially the psychological possibilities of our work and the relationships we have with our pupils. Do we ever sit down seriously to consider the kind of suggestions our children are getting from us? Do we ever consider whether we are consciously and unconsciously giving them a bias in a certain direction? Nowhere is self-examination more necessary in those who are creating personalities for a new world, than in this matter of the suggestions which our children are getting from us. "What do they learn from our attitude about communal questions? Do we by word and deed give them something that will help them to become good citizens, tolerant and co-operative, or are we suggesting to them an attitude to their fellows which makes for dissension and disunity? Are we as careful as we can be to keep ourselves free from bias? Do we know and admit where we ourselves have a bias and frankly discuss this with our pupils in order that they may understand why there is this bias? It would be of the greatest value to our work if occasionally we set ourselves to answer these and similar questions, and if we tried to assess the type of suggestion that our pupils get from us.

Then there are the possibilities of friendship. Are we realizing all these possibilities? Is our relationship

with our pupils that friendly one which helps them to grow and to develop, or not? And if not, then why not? For most of us there is a good deal of room for honest thought about ourselves and our possibilities, and the way in which we are achieving those possibilities.

In the third place, we should pay special attention to our particular temptations. Even without being psycho-analysed, most of us, if we are sincere with ourselves, can analyse our motives as far as they are conscious, and can even arrive at some of the factors in our unconscious which move us to action, if we are prepared to study the subject a little. Teachers are usually accused, with some truth, of undue aggressiveness and self-assertiveness. This is certainly something to which we ought to pay attention. We should ask ourselves if we thrust ourselves and our ideas down the throats of our pupils: if we give them enough freedom to be themselves; if we are too overbearing. Do we like docile children, and if so, why? Why do we want children to be obedient to us? Are all the orders we give really necessary? These are some of the questions which we should be asking ourselves.

Do we ever stop to ask ourselves why we get angry with our pupils? Probably we do not do so very often, and if we did, our anger would disappear. But it is possible for us to examine ourselves later and find out just why we got angry. Sometimes we are angry with pupils because we think them to be cheeky or impertinent. Sometimes their disobedience causes us to get angry. Sometimes they do not work and we get angry with them because we are afraid of what the authorities will think if the work of the class is not up to the mark.

Sometimes we get angry because our pupils are dense, or seem so, and we have to go to the trouble of going over things again and again, and the work of the class is held up. Sometimes we get angry because pupils are careless with their work. Just very occasionally we get angry because we are concerned with the welfare of a particular pupil. I am afraid, however, that if we analysed honestly the reasons for our anger, we should find that in most cases we get angry because some selfish purpose of our own is thwarted, and not because the purposes of our pupils are not being carried out. At any rate, it will be revealing for us to think calmly about why we get angry.

We are likely to have the same sort of revelation if we consider why we punish children. There is, in the great majority of normal people, a tendency to sadism which every now and then shows itself, and is undoubtedly gratified by inflicting punishment. There is a temptation to play the bully. Too often we inflict punishment to gratify this tendency in ourselves, rather than because we altruistically wish to improve our victim. This is usually quite unconscious. But it is there all the same. We rationalize our actions in order to hide the truth from ourselves. It can do no harm, but an immense amount of good, for us to consider carefully why we punish pupils.

Everyone has his particular likes and dislikes and it is impossible to feel the same towards each of the pupils in our class. But do we have favourites? Are we, unconsciously perhaps, especially severe on certain pupils whom we do not like? Do we give these pupils a fair chance? These again are questions we should ask ourselves if we are to arrive at a true idea of our attitudes.

and their results. Nothing is more appreciated by pupils in a teacher than justice. Nothing will alienate them more quickly than injustice. So this is another point on which we should do regular introspection.

It is very salutary for us to remember that we are especially prone to see and dislike in others, the faults which we ourselves have, though we are probably not conscious of having those particular faults.

' It is a well-known fact that preachers are always preaching against sins to which they are, unconsciously, most prone (and usually rigidly avoid those to which they are consciously addicted). Therefore it is literally true that in judging others we trumpet abroad our secret faults . . . . We personalize our unrecognised failings and hate in others the very faults to which we are secretly addicted. We are annoyed with the incompetence of others only because we refuse to admit our own real incompetence. Most of our emotions are directed against ourselves. We are intolerant of the lazy, slovenly, "footling" ways of others because this tendency is a constant temptation to us. We condemn the bigotry, meanness, or cynicism in others because we are potential bigots, misers, and cynics. We cannot bear conceited people because we are conceited without knowing it.'<sup>1</sup>

This being so, an examination of our attitude to others should help us to understand ourselves, if we are frank over the matter.

In the fourth place, if we are to know ourselves, we must face our fears. I cannot do more than refer to this matter, but it is a fundamental one in life. It is not

<sup>1</sup> A. Hadfield : *Psychology and Morals*, p. 35, Methuen.

difficult for us to find out at least a large number of the things of which we are afraid, and so understand the part that fear plays in our lives. Though we know that this part is a very great one, there is often not much that we can do to alter circumstances. But we can decide on the attitude that we are going to take to these circumstances. We can be masters of our souls in spite of everything. Then, too, the very fact that we frankly face our fears is, in itself, a big help towards a better and more effective life. Trouble comes when we refuse to admit that we are afraid even though we really are. The attempt to deceive ourselves and others leads to conflict and breakdown. Here again frankness and sincerity make for mental and moral health.

Another important part of life which we should periodically examine is our attitudes ; our attitudes to our subjects, to our work in general, to our colleagues, to our pupils, to our school, to our profession, to our home, to our family. We are usually sensitive enough about the attitudes of others to us, but do we seek to understand our attitudes to others ? And if we did see ourselves in our dealings and attitudes, should we be satisfied or should we hurriedly seek to make changes ? What are we really enthusiastic about ? On what do we spend our leisure ? Does the attitude of our colleagues to us reflect our attitude to them ? Life consists in working and living with others, and a knowledge of how we are really doing this cannot but be salutary.

All these points which have been raised could be dealt with at greater length. There are many problems that confront us. I hope, however, that it will have become evident that knowing ourselves, though it is a matter of

introspection, is a matter of guided introspection. By that I mean that along with efforts to examine our own lives must go hard study of the psychological make-up of the ordinary person, especially of the unconscious and of what goes on there. We cannot adequately know ourselves without the help of such study. If it is approached from this personal point of view, psychology can be a most fascinating study.

There are in existence rating schemes which help us in the matter of learning to know ourselves.<sup>1</sup> These schemes are usually a list of qualities and the user has to assess, according to a scale, the strength of these qualities in his own life. It is obviously not easy to use such a scale, as it requires a high degree of objectivity towards ourselves to get a worthwhile result. It is possible, however, for a group of friends, provided their friendship is sufficiently strong to stand the strain, to assess one another, and this can be a great help in obtaining self-knowledge. The lists of qualities in such rating schemes vary. It is an interesting study for members of a staff, in co-operation, to prepare a list of the most important characteristics which they think should be found in a good teacher. They can then use the scale on themselves or on one another if they wish to. In any case, thought will have been given to the subject, and suggestions made.

Whether we use a more or less mechanical scheme or whether we do our self-examination in a less mathematical fashion, whatever we do should be systematic. A psychological diary, carefully kept, can be a great help

<sup>1</sup> See my *Principles of Teaching*, pp. 123-126, O.U.P.

to us. By this I mean a note-book in which we jot down things that occur to us now and then with reference to our attitudes and relationships, incidents which throw light on our own psychology, and such things. Of course, as with all things in life, we must avoid extremes. We must not allow ourselves to become morbidly introspective. We must not be continuously trying to analyse our feelings and motives. But nothing but good can come of a regular periodic examination of ourselves, because, as I said at the beginning of this section, self-knowledge is the foundation of progress, and we shall never achieve that harmony and peace of personality which is essential for the successful prosecution of our work, unless we are prepared to face ourselves and to know ourselves.

#### I). KNOWING ONE'S PUPILS

Knowing oneself is a good introduction to knowing one's pupils, especially if we have sufficient sympathetic imagination to realize that our pupils think and feel in very much the same way as we did when we faced school and teachers and all the problems of growing up. Indeed, all our efforts to know ourselves should have as their motive the desire to be able to help our pupils more, and to be in a better position to understand their difficulties and to deal with those difficulties when they arise. Obviously, however, understanding ourselves is not enough. We have to take the next step and make a determined effort to understand our pupils.

One of the fundamental principles in modern education is summed up in the phrase 'the child-centred school.' It is therefore of paramount importance for the teacher

to know as much as he can about the centre of the school—his pupil. As a matter of fact, knowledge of the pupil is the foundation of all method in education. Method simply means the bringing together of subject and child, and the way in which we seek to make the subject a part of the child's life. Unless we understand the workings of the child-mind, the way in which his personality grows, his powers and how he can use them, the difficulties he is likely to encounter, the effect of home and social environment on him, our methods will simply be uncertain gropings in the dark, and we shall be but blind leaders of the blind.

Apart from teaching methods, if we really wish to pursue the greater aims of education, and to help our pupils to develop all their powers, to sublimate their instinctive tendencies, to go out from school as creative citizens, in the widest sense of the word, to educate, as is so often said, 'for character,' then we must have the deepest understanding and fullest knowledge of our pupils and their natures that it is possible for us to get.

If we are to do this we must cultivate a very definite attitude towards our pupils. This is probably more important than most of us realize. But our relationship with our pupils is a personal one, and in all personal relationships, the attitude of those concerned in the relationship is very important. We shall never truly understand children unless we have the right attitude towards them.

In the first place, we have to gain their confidence. This is sometimes difficult to do because of foolish things said by parents about school and teachers which cause the child to come to school with fear already created in

his heart. Sometimes it is difficult to do because of our treatment of our pupils. Every teacher has a reputation which is well enough known to prospective pupils, as well as to present ones. That reputation may be a help or may be a hindrance. However, whatever the state of mind of the child concerning the teacher when he comes to school or into his class, the teacher has to try to gain his confidence and trust. This can be done only by an attitude of affection (which does not mean any lack of firmness when necessary), justice and sympathy. There are very few children who will not respond to such an attitude on the part of the teacher. If the teacher honestly tries to be friendly and just, then the child will have that feeling of security with him that is so important. He will not develop, or will lose, if it is already developed, that feeling that the teacher is against him, and that school is a tussle between himself and his teacher.

As I have already pointed out, one of the most helpful things we can do when trying to cultivate the right attitude towards our pupils, is to try to remember our own childhood, especially our school days. But attitude is, of course, not enough. We must definitely set ourselves to try to understand and know our pupils. There are four main aspects of the personality to which we must direct our attention.

In the first place, there is the physical condition of the child. It is obvious that we need to know the physical disabilities of our pupils if we are to be able to deal with them at all satisfactorily. Defects of the eyes and ears, diseases such as hookworm and malaria, malnutrition, and many such things militate very greatly against pupils' work and happiness in school. The

teacher must know whether his pupils suffer from any such handicaps before he can make any attempt to assess their progress. In knowing our pupils the first step is to study their physical condition, and then to help the child or his parents as far as possible to remedy what can be remedied. At any rate, we will find that our knowledge of physical disabilities often changes our whole attitude to a child.

Secondly, we have to study the intellectual side of the personality. We want to know as accurately as possible how intelligent a child is, and also what special interests or capabilities he possesses. Intelligence tests are commonly used in the West, and are gradually coming into use in India. Dr. Rice's adaptation of the Simon-Binet tests has been available in Urdu for many years, and is a reliable test. There are other tests in use and psychologists are working on this matter. But whether the teacher has access to a standardized test or not, he inevitably makes his own estimate of the intelligence of his pupils. If, however, we are going to understand our pupils in any real way, we cannot trust to vague impressions. We must make a definite attempt to sum up, to the best of our ability, a pupil's intelligence. We can consult other teachers about him, and in this way correct an estimate made perhaps on the basis of his ability in one subject only. We should also be prepared to revise our estimate at any time, especially during the first year we have the pupil. We can also consult the pupil's parents, and, if possible, get his record in a previous school. In any way possible we should try to arrive at some just estimate of the intelligence of our pupils.

Thirdly, the child is also a social product. If we are to know a pupil we must know something about the social conditions in which he lives, the home he comes from; the society in which he spends his time when not in school, the social influences which are likely to have an effect on his personality, his habits, his attitudes to life. It is especially important that the teacher should know about the home conditions of the child. A great number of the teacher's difficulties with his pupils are traceable back to the home. A knowledge of home conditions will make all the difference in our treatment of our pupils. If we know that a boy is forced to help his father in a shop out of school hours, and is given no time for his homework, then naturally we deal with him differently from the way in which we deal with a boy whose parents give him plenty of time. We expect more from a boy whose home is a stone's throw from the school than from one who has to walk four or five miles to school and back every day. We deal differently with the boy on whose food not more than a rupee and a half a month is spent by his parents, from the way in which we deal with the child of parents who are well-off. A boy from the depressed classes cannot be dealt with in the same way as we deal with a high caste boy. These social differences are of great importance and must be studied if we are really to know our pupils.

Then, fourthly, we will study the emotional make-up of our children. 'The child is a creature of loves and hates, jealousies, aspirations, resentments, fears, and disappointments. Only through friendly talks with the child alone, can this inner life of feeling be explored. These talks may reveal something of his fears and

worries, his pre-occupations, his secret experiences, his emotional attitudes toward himself and toward various aspects and events of his life, his feelings about his parents, his brothers and sisters, his school life, and toward his personal activities and behaviour. An attempt should also be made to discover what aspirations, ambitions, and hopes for the future the child has and what he believes would help overcome his difficulties.<sup>1</sup>

These are the broad lines, then, along which we should study our pupils. The question naturally arises as to how this can be done, and as to where the already overburdened teacher is to find the time to do it.

It will be readily admitted that it is rarely possible, especially with large classes, for any one teacher to study thoroughly all the pupils in his class. There is the further difficulty that often the teacher has the pupils for one year only, and that then they pass on to someone else. Records, of course, can be passed on with pupils, but this is not the same as the personal knowledge of the teacher. One way in which this second difficulty can be met, and the first difficulty met to a great extent, is for the school, whether day school or boarding school, to be divided into houses, with three or four teachers assigned as tutors to each house. The number of houses and the teachers assigned as tutors to each house will depend on the size of the school. By this method a tutor has boys with him from the time they enter the school, say in the fifth class, till they leave. His group<sup>\*</sup> will change to a small extent, but the majority will be

<sup>1</sup> C. Bassett : *The School and Mental Health*, p. 19, The Commonwealth Fund.

with him over a number of years. Each tutor then can have a good chance of really getting to know the pupils in his group. They are with him for a number of years, and he therefore will not be so handicapped by numbers as a class teacher is. His group will be smaller, as specialist teachers can take their share in the work, and he has more time for the work.

In taking up this matter of child study there are various methods which can be used by the teacher or tutor. In the first place, he must be prepared to study books on the subjects.<sup>1</sup> This, of course, is not enough. He must check what he gets from books by his own personal observation. That is, he must make a personal study of his pupils, and though from books he will get a great deal of help, ultimately he must depend on his own experience.

The best method of child study is careful observation. This will include observation of the child under the ordinary conditions of school work and life. It will also include observation of the child's behaviour under set conditions: that is, more or less under experimental conditions. The child may be put in a special position in a group, in a team, in a school society, and his reactions and behaviour noted. The child will not know that any experiment is being carried on, but if this kind

<sup>1</sup> The following are a few helpful books. *The School and Mental Health*; *Teacher and Behaviour Problems*; *The Problem Child in School*; *Mental Health through Education* (all these are published by the Commonwealth Fund, N.Y.) *Advances in Understanding the Adolescent*; *Advances in Understanding the Child* (both published by The Home and School Council of Great Britain.) T. Metcalf: *Preventive Psychology* (Epworth Press.) R. R. Kumria: *New Homes for A New India* (Atma Ram & Sons.) Suraj Bhan: *Happy Childhood* (Gulab Singh & Sons.)

of arrangement is made the teacher will learn valuable things about his pupil. Records of all observations should be kept.

Gradually, the teacher, from his reading and from his personal observation, will be able to build up a knowledge of children that will make his work progressively easier and more effective. Many children have the same type of difficulty, and, as the teacher's experience grows, he will know better how to deal with cases as they crop up. His records here will also be of great help to him. If the teacher is really serious in taking up this work, he will gradually develop into a practical psychologist. This does not mean to say that he can ever dispense with the help of the expert psychologist. But often he will be able to prevent cases developing to such an extent that the expert psychologist has to be called in, and he will be better able to recognize when expert help is needed.

Help can sometimes be found in the use of rating scales such as I mentioned in the previous section in connection with the teacher's evaluation of himself. There are numbers of rating scales by which, in the same way, we can rate our pupils. It is again an interesting piece of work for the staff of a school to make up their own scale. That is, they can determine for themselves which dozen or fifteen qualities they think are most important in a pupil, and then use this list to rate their pupils, using a five-point scale as before. With all such more or less mechanical devices we must be careful that we do not forget the intangibles, and that we use them simply as aids and never think that the results gained from them are the last word. Mechanical devices are

always to be used with reservations when we are trying to assess matters connected with personality.

Intelligence tests have been mentioned, and if it is at all possible to carry them out, it will be found that they are helpful. A regular medical examination by a qualified doctor is very necessary, and can be of great help in this work of knowing our pupils.

In all this work there are certain points which we must always keep in mind.

In the first place, we should be very careful to try to find all the good points in our pupils. The bad ones usually stick out and call for our attention without any difficulty. Often we find it more difficult to get at the good points. But if we are really to help our pupils to grow and develop, then we must know their good points. This knowledge will show us the path out of many difficulties.

Secondly, we must never judge a child by its parents. How often do we not hear it said that the father of So-and-so is no good, and we can't expect anything from his child? Certainly, if that is our attitude, we shall not get anything worthwhile from the child. Strong though the influence of heredity and of home environment may be, we must keep our optimism and believe that no child is finally condemned by the record of his father or mother. Let him have a chance to prove himself.

Thirdly, we should not allow the reputation of the child himself to have too great an influence with us. Very often reputations are undeserved, but having been gained, they are lived up to. Very often the reputation is not wholly or even chiefly the fault of the child. He may be more sinned against than sinning. Let us be careful

to give our pupils a chance to prove themselves, no matter what the past may have been. If we do not allow the past to influence us, we may be able to change the worst cases.

Fourthly, we must always be on our guard against allowing ourselves to be prejudiced against a child, simply because we do not happen to be attracted by him or because his manner offends us. We all know that there are some children to whom we do not 'take.' They do not appeal to us. But we must be objective in this work, and must recognize that even though we do not like So-and-so, yet he has good qualities, and that if we conquer our prejudice we can help him. If we face him in this spirit we will probably find our prejudices disappearing.

Fifthly, we must get a right scale of values. The faults that teachers consider to be bad are not usually those considered dangerous by psychologists, and *vice versa*. Let us find out the psychologists' list of dangerous qualities, and realize that often we exaggerate unimportant things, and neglect the real danger spots.

For instance, in one enquiry carried out, teachers placed in order of seriousness various behaviour problems. Their first eight in the list were :

- Heterosexual activity
- Stealing
- Masturbation
- Obscene talk and notes
- Untruthfulness
- Truancy
- Impertinence, defiance
- Cruelty, bullying.

At the same time, some psychologists placed behaviour

problems in order of seriousness according to their views. The first eight in the psychologists' list were :

- Unsocialness
- Suspiciousness
- Unhappy, depressed
- Resentfulness
- Fearfulness
- Cruelty, bullying
- Easily discouraged
- Suggestible.

The only problem on which there was any approach to agreement as to its seriousness was that of cruelty and bullying. Of the others, untruthfulness, which was fifth on the teachers' list, was twenty-third on the psychologists' list. Heterosexual activity, first on the teachers' list, was twenty-fifth in importance according to the psychologists. Impertinence, seventh on the teachers' list, ranked thirty-seventh on the psychologists' list.<sup>1</sup>

The reason for this marked disagreement is that as a rule the teacher deals with symptoms whereas the psychologist goes to root causes. Thus it is necessary for teachers to check up their ideas with the findings of psychological experts.

Sixthly, when enquiring into the home conditions of our pupils, we should pay special attention to the position of the child in the family. The problems of the eldest child are quite different from those of the youngest, and both are different from those of the child in the middle. Many of a child's emotional difficulties are the result of

<sup>1</sup> See E. K. Williams : *Teachers and Behaviour Problems*, pp. 14-15, The Commonwealth Fund, New York.

his position in the family and the resultant treatment. It will help us greatly in understanding our pupils if we keep this in mind.

The youngest child, for example, is apt to be repressed, and this may result in undue submission or in undue bumptiousness. An eldest child may develop a feeling of superiority, especially if cleverer than others in the family. The tendency is usually for older children in the family to try to keep younger ones 'in their place,' and for life to become, for the younger ones, a struggle to assert themselves. On the other hand, a younger child may be thoroughly spoiled by elder children, especially if there is a big difference in age. All such things have to be taken into account by the teacher in determining how to deal with his pupils.

If we are really prepared to study our children, we can render them the greatest service, a far greater service than giving them various bits of information which may or may not be of use to them in later life. We shall be able to help them to grow up balanced, and free from emotional stress and tension. We shall enable them to grow up to be citizens able to judge and reason dispassionately, and to take a worthy place in the new world to which we all look forward, and to do their share in creating that new world.

#### E. PREPARING THE WAY FOR CREATIVE WORK

One of the main tasks of the creative teacher is to create the conditions under which children will be able to live creatively while in school. He has to create the necessary psychological atmosphere which will ensure, on the one hand, that those elements which would

discourage creative work are absent, and that those which would encourage it are present.

**1. A relationship of friendship between teacher and pupil.**—We have previously seen that education has been defined as encouragement. This implies that the relationship between teacher and pupil is, ideally, one of friendship. The teacher's real authority is that of an older and wiser friend, an elder brother, who puts his experience at the disposal of his inexperienced younger friends. He thus guides and helps and encourages them so to live that, gradually, through their own experiences, they develop each his own particular personality.

This relationship of encouragement and of friendship is a positive and creative one. This is because it is founded on love, the strongest and most creative force in the world. It is a positive relationship because its main emphasis is always on the constructive side of life, because it brings to fruition the positive, purposive elements in the natural make-up of the child. Its influence leads him to sublimate his instinctive powers as he grows up, until finally he emerges, a harmoniously developed personality, organized into positive sentiments, able to use all his instinctive powers for positive, creative purposes.

That the teacher's relationship with his pupils is that of a friend does not mean that he is to exercise no restraint, or that the child is always to have his own way. This point has been brought out before, but cannot be too much emphasized in India where erroneous ideas on this subject are so widely spread. No worse enemy of the child can well be imagined than the person who imposes no restraints on activities of the child which

are obviously harmful, and who imagines that loving children means always giving in to them, always letting them have their own way, and never punishing them. 'Whom the Lord loveth He chasteneth' is a saying the truth of which is all too infrequently admitted or understood.

When we say that education is encouragement, we mean that it is encouragement of what is good and beautiful and true. It does not mean that there is to be no discouragement of the bad, the ugly and the false. It simply means that the emphasis in all our work is to be a positive one. This again does not mean that negative measures do not have their place, or are never to be taken. But it is the positive force of affection which will be the guiding principle in all we do. Hence, the absolute necessity, from the point of view of a creative education, of the relationship between teacher and pupil being a friendly one.

We have already seen in several connections how important is the power of suggestion and the necessity for using it wisely. It is not too much to say that the teacher has more influence over his pupils through suggestion than by any of the direct measures he takes to help and instruct his charges. This power can be used along right lines, and have good results, only when the pupil learns to look on his teacher as his friend and elder brother. A relationship of friendship between teacher and pupil means that the line is clear for positive suggestions to come into the life of the pupil. He will be in a much better position to gain all those invaluable concomitants of ordinary school work which will come to him through suggestion; a love of creative work, a bias towards

truth and goodness; an appreciation of the beautiful in human life and in nature, courage and a love of adventure, a love of freedom and all which that implies, and many other valuable things. Naturally, what the pupil gains will depend on what the teacher has to give. But, however much or however little the teacher has to give, it will pass over with far greater richness, and in far greater volume, when the teacher is the pupil's friend, than when this friendly relationship does not exist.

It will be recognized that there is a danger here. It is not good for children to grow up as what we might call the confirmed victims of suggestion. This danger the teacher must always keep in mind, especially as he deals with older pupils who are growing up into adolescence. He must see to it that they develop the scientific attitude to life. This, indeed, may be one of his most important 'suggestions,' namely, 'never consciously to accept a suggestion without testing and proving it, when of course, it no longer remains a suggestion.' But the teacher cannot avoid giving suggestions, and if he wishes his suggestions to be creative, then he will be careful to establish a friendly relationship with his pupils.

The following are some practical points which the teacher should keep in mind when seeking to do this :—

(1) Every child is different from every other child, and therefore the treatment which is successful with one may not be successful with another. The teacher must know his pupils individually.

(2) He must be interested in each individual and, as far as possible, know his weaknesses and his strong points, his interests, his abilities.

(3) He must remember that every action of his, and

every attitude, either strengthens or weakens the relationship he is trying to establish. Weeks and months of work may be completely undone because of one hasty action.

(4) The teacher must be ready to change his method of treatment if he finds it meeting with no response or with a poor response.

(5) Nothing helps a teacher to get close to his pupils so much as working *with* them and playing *with* them.

(6) Children appreciate justice in a teacher perhaps more than any other quality. Nothing will undermine confidence more quickly than the idea that the teacher has favourites, or that at times he will be strict, and at other times soft, according to his mood.

(7) There should always be a readiness on the part of the teacher to listen to his pupils, when they wish to tell him their experiences, to bring him their troubles, and to ask him questions.

**2. Security.**—A feeling of security in the life of a child is essential if he is to be creative. The small child has a feeling of helplessness due to his inability to manipulate his environment. Gradually, if the child is fortunate in his parents, this feeling of helplessness will decrease as he learns to use his environment, and as he experiences the affection of those about him. It is this affection, which, as he grows up, he receives from his parents and the adults and other children with whom he comes in contact, that gives him the feeling of security which is essential. The seemingly hostile environment, in which the normal child grows up, is only too apt to engender a feeling of insecurity and uncertainty. Unless the child is assured of the affection of his parents and

of elders in his home, and of his teacher in school, he will grow up timid, anxious and uncertain of himself, incapable of definite and courageous constructive and positive work.

We often find this feeling of insecurity and uncertainty in school, where even quite small children are afraid to launch out on something new and different from the ordinary run of things. They are morbidly, and to an exaggerated degree, imitative. They follow the lead of others, and copy what others are doing, instead of making their own original creative contribution to what is going on. We find it still more commonly later in school life where the child is afraid of being laughed at, and, because of this feeling of insecurity, curls up into his shell and loses whatever desire he may have to do something different and new.

This feeling of insecurity can be dissipated only if the child is given the proper amount of affection, and if he is not allowed to feel that his environment is too much for him. This is one more reason for the teacher being careful to establish a friendly relationship with his pupils.

' Since every child must grow up in an environment of adults he is predisposed to consider himself weak, small, incapable of living alone. He does not trust himself to do those simple tasks that one thinks him capable of doing, without mistakes, errors or clumsiness. Most of our errors in education begin at this point. In demanding more than the child can do, the idea of his helplessness is thrown in his face. . . . Numerous children grow up in the constant dread of being laughed at. Ridicule of children is well-nigh criminal. It retains its effect

upon the soul of the child, and is transferred into the habits and actions of his adulthood.<sup>1</sup>

This feeling of insecurity which comes from these ways of treating children which are condemned by Adler, is one of the root causes of the general lack of creative power in the children in our schools, and in adults all over the world. One of the tasks of a creative education and of the creative teacher is to give children emotional security.

There is also the question of the feeling of security that comes from knowledge. We cannot expect creative work from a child who feels insecure in his knowledge. He is afraid to venture because he is not sure of his foundations, and, aware of his ignorance, he feels that what he is trying to do may be a ridiculous mistake. I suppose most of us could give instances from our own experience of where we have been afraid to advance some new (to us) idea or theory or way of doing things or solution of a problem, because we had an uneasy feeling that we did not know enough about the matter in question to be sure that we were not making an egregious blunder. Our lack of foundational knowledge made us feel insecure. This is often a real barrier which prevents pupils in school doing creative work. If we are to have creative work done we must see that our pupils get the necessary foundation of knowledge.

**3. Courage.**—This leads us on to the next essential for creative work, which is the development of courage. The sense of security which is the result of properly given affection and adequately assimilated knowledge is the foundation of courage and willingness to adventure.

<sup>1</sup> Alfred Adler: *Understanding Human Nature*, pp. 70-71, Garden City Pub. Co.

Where the feeling of insecurity looms largely on the child's emotional and intellectual horizon we do not find that he develops any faith or confidence in himself and his efforts. Conversely, when the feeling of security is engendered, then the child does develop that faith which enables him to depart from security in search of pastures new and of wider conquests.

' Security is not freedom from conflict, still less is it freedom from risk. . . . True security is faith in oneself when faced with conflicts and risks. And this is where the need for adventure comes in. Adventure is the departure from the safe ground of security, not in search of records or novelty, but in search of new securities and perfections. If security is the condition, then adventure is the agency of all growth and development.'<sup>1</sup>

' Education, it has been said, is encouragement, and freedom from fear is essential for the development of the creative powers in children. Only the courageous individual can be productive, for he risks his whole person without desire to escape, without fear or trepidation, to confront a problem which, for the present, seems insoluble.'<sup>2</sup>

To cultivate courage in pupils is easier in some cases than it is in others. The following measures can be taken by teachers :—

(1) The instinctive tendency to be pugnacious may be encouraged. It will be sublimated, but a certain strength of this instinct is very desirable to counteract too strong a herd instinct.

(2) The teacher should use methods of work in the

<sup>1</sup> H. R. Hamley in *The New Era*, August 1939, p. 179

<sup>2</sup> Kunkel: *What it Means to Grow Up*, p. 80, Scribners.

class-room which will ensure that pupils are trained to face and conquer difficulties themselves. Pupils should also be trained to act as individuals, and to trust their individual judgment. This can be done chiefly by use of methods of individual work.

(3) The confidence of pupils should be developed by the teacher laying stress in each case on particular things, in class-room or out of school, which the individual pupil does well.

(4) Literature and history and religious instruction will give opportunities for holding up the virtue of courage and, with older pupils, for putting before them the ideal of courage. We become courageous by living with those who are courageous.

(5) The teacher should himself give an example of courage and self-reliance.

**4. Objectivity.** —One reason for the fear that plays so large a part in the lives of every one of us is a lack of objectivity. By objectivity I mean the doing of something for the love of the occupation or for enjoyment of the activity without thought of the results for the person ; without thought of the praise, blame, admiration, or criticism, of advantage or disadvantage, that may come. It is when activity, mental or physical, is carried on in this spirit of objectivity, with complete lack of egocentricity, that we have the greatest possibility of really creative work. This is why creative work is really play. Work done in the spirit of play is work done for the love of it. Hence the importance of play in the education of children, especially in connection with creative work.

'True work is the highest form of play ; but it is always the play element in work that is the most

important. The play motive is the deepest and most serious. It is deeper than hunger; the artist starves himself for art.'

'It is hardly extravagant to say that in the understanding of play lies the key to most of the problems of education; for play, taken in the narrower sense of a phenomenon belonging especially to childhood, shows the creative impulses in their clearest, most vigorous, and most typical form.'<sup>1</sup>

Thus play actively encourages the creative powers of our pupils. For, besides ensuring ample opportunities for the exercise of the powers of the child, a necessary pre-requisite for creative work (the devil finds work for idle hands, the Creator directs the busy), play trains in objectivity. The child learns to forget himself in what he is doing.

Real play, in which the child loses himself in what he is doing, with no thought of what others will say or do, and with, for the moment, no thought of his own desires and problems, is the thing from which shine forth creative flashes and inventive ideas. As children grow up in schools they tend to lose this objectivity which they achieve in play, and so lose also their courage. Education must be founded on the spirit of play if we are to be able to develop the creative powers of our children.

In trying to secure objectivity therefore the teacher will keep the following points in mind:—

(1) The supreme importance of using play-way

<sup>1</sup> J. Lee: *Play in Education*, p. 52, The Macmillan Co.

<sup>2</sup> P. Nunn: *Education: Its Data and First Principles*, p. 89, Arnold.

methods in the earlier stages of the school life of the child, and of using methods which will keep the essence of the play spirit right through school. Such methods as the project method are really play methods and can be used with older children as well as with younger ones. Self-government is really a play method.

(2) Emphasis on examinations should be reduced as much as possible. As long as the system is what it is, we cannot escape the blight of the external examination. But objectivity will be achieved in proportion to the degree we are able to help our pupils to escape from the examination bogey. Examinations are the direct enemy of creative work.

5. **Freedom.**—It is obvious that freedom is essential if we are to get creative work from our pupils. The child must be free, at any rate for some part of his time, to follow his own desires and purposes. He must be free to tackle problems in his own way, and to learn by his own experience, as long as, in doing so he does not waste too much time, or put himself in any danger. He must be free to experiment with his environment, to find out how he can use and mould that environment. He must have freedom to be sincere, that is, to be himself. We shall never get creative work from children who are suppressed by parents and teachers, who are required to conform to a pattern, and who are given their standards of emotional, intellectual and moral life at second-hand ; that is, who are forced to accept standards laid down for them by others, and given no chance of forming standards founded on their own experience. The authority of others is stagnation, and this is true for children, especially for older children, as well as for

adults. If there is to be the spontaneity of life necessary for creative work there must be freedom, even for the smallest of children. As we have seen in another connection, this freedom must be graded. But freedom there must be, and this freedom should increase with the growth of the child.

Freedom, of course, does not mean anarchy or licence. It is conditioned by the rights of others, and by the needs of the community in which the child lives. But it does mean that, within the limits imposed by such conditions, the child should be encouraged to work out his own salvation according to his needs. The child needs freedom to try to do things for himself, to think for himself and to test the results of his thinking, to express himself, and to see the effects of this expression on others. The creative mind is one which refuses to bow down and worship convention, custom, habit and 'what is done.' It is a mind which is free from the grasp of the dead hand of the purely receptive and imitative. In view of what our ordinary schools are like, it is not surprising that many of the world's great creative geniuses have not been able, when young, to do well in school. They did not get the freedom they needed. It was only after Edison had escaped from a school which held out no future for him, that, in freedom, he was able to develop his great inventive genius. We might have more of such geniuses if we had more freedom in our schools.

How then can we give practical effect to the necessity for freedom in schools?

(1) Again, by an extensive use of individual methods of work in the class-room, pupils are given a considerable

amount of freedom. The more we can get away from mass teaching, the more freedom we are able to give our pupils, and the greater the advantages to them from all points of view. This means smaller classes, and in this land no reform in education is more necessary than the limitation of the numbers in classes.

The use of individual-work methods will give greater freedom of expression in every subject. But particularly necessary is freedom in expression work in the mother-tongue. We should never expect every pupil in a class to write essays on the same subject. Each should be allowed to choose his own subject. And, indeed, pupils should be allowed to choose the type of subject on which they wish to write, that is, whether it is to be an essay, a story, a playlet, and so on. Of course, there must always be the drill and routine work, so that the pupil learns to use his tools, that is the language, properly. But along with this there should be freedom in expression work.

(2) There should also be freedom of choice of the type of creative work which a pupil is going to do. It is a very rare pupil who cannot do creative work of some sort. But we cannot expect everyone to be creative in every subject, nor that all can be creative in any one subject. One pupil may have a creative bent in the mother tongue, another in history, another in handcraft, another in art. One may express himself in oral work and another in written work. We must allow freedom of choice.

In this connection, a great need in education in this country is a series of tests for specific abilities and for vocational guidance. It is quite often very difficult to know just where a pupil's special ability lies. The

teacher makes a more or less blind guess. But something more definite and objective is needed, such as would be supplied by vocational tests and tests for specific abilities.

**6. A Sense of Achievement.**—The achieving of a purpose, even though it be only the placing of one block on top of another, or the climbing on to a chair without assistance, gives a child a sense of power and a feeling of worthwhileness, a significance in which is the germ of the artist's striving, the accuracy of the scholar, or the imagination of the author. This love of achievement is one of the most important elements in the development of creative power. It changes the helpless infant into an independent child, and enables that child to make, as an adult, an original contribution to his day and generation.

In thus seeking to enable a child to carry out for himself, and to achieve for himself, his purposes, we have to be careful not to set the child tasks which are beyond his powers, and in which he cannot possibly succeed. If that mistake is made, discouragement comes, and a sense of inferiority is developed. The task of the parent and of the teacher is to see to it that the things which a child sets out to do are such as call for the exercise of all his powers, but the accomplishment of which is within the bounds of possibility for him. Excessive discouragement is to be avoided at all costs.

Probably the best practical method of work which will help us to enable the child to have this sense of achievement, is what is known as the project method. When we work according to this, we use the needs and purposes of the children, and great scope is given them to follow out these purposes and to fulfil them. In doing

so, the child realizes his need of knowledge and skill to carry out his purpose, sees the need for that knowledge and skill, and in company with others gradually achieves his purpose, and so gets the sense of achievement. His whole work is linked up with the carrying out of his project, and a new meaning is given to all he does.

Another advantage of work according to the project method is that it ensures activity on the part of the child. As we have seen, it is absolutely necessary that children should be active in body, mind and spirit if they are to be creative. It is true that it is necessary for us to dream if we are to create, but usually in school there is far too much passivity, and too little activity. We cannot rest content with dreams and fancies, necessary as they may be in the beginning. The child must be trained to put his dreams into action. This cannot be done unless he is given sufficient opportunities for activity in connection with every subject, and with every part of life. The project method ensures this activity. It is a type of play-way, and all play means activity of mind and body.

**7. Significance in the Community.**—Lastly, we must remember that all significance of the individual depends on his being a member of a community. The individual realizes himself in the community. If we expect our children to do creative work, we must lead them to understand that they are individuals in a community, and that their work has value because it is related to a community. In other words, they have to learn the lesson of co-operation and all that that implies. While individual work is necessary, and while each individual must work along the lines of his own particular

gifts, yet his work must be conditioned by the fact that each individual lives in and for his community, and is dependent on his community for the development of his particular personality. There is such a thing as the inter-creative mind, the mind which can give and take, which can co-operate with other minds, and can, in a group, help to produce a result it would not have been able to produce alone. For creative work this mental co-operation is most important. While all individual genius and power and ability may be used to the full, it will always gain from co-operation with others. It is therefore of great importance, especially if we are educating for democracy, that children, as they grow up, should be trained in habits of mental co-operation.

This can be done in various ways.

(1) The project method of work is very valuable for this purpose, as children learn to work and plan together and to achieve as a group.

(2) All co-operative efforts in school, either in small groups or by the school as a whole, teach the lesson of thinking together, provided that what is done is the result of real co-operation, that is, that every one takes his due share in the work.

(3) Group discussion is a very valuable method of developing the inter-creative mind, the person who is willing and able to learn from others, who can make his own contribution to a discussion or to the solution of a problem, and can at the same time use the contributions of others to reach a solution or a result that is better than anything any member of the group unaided could have achieved.

(4) Pupils should be trained in their reading of books

to do the same thing. When one is reading a book, one is in a group of two with the author. It is true that one cannot discuss issues with the author, much as one would like to do so on occasions. But when reading a book, if the book is worth reading, suggestions of different kinds will continually be offered, and the reader will be continually challenged to think whether his own ideas or the author's are right or more valuable. In other words, reading ought to make us think. Teachers who are educating pupils for a democratic way of life must train their pupils to think as they read, and not to accept passively whatever is in print. If they develop this habit, then the reading of a book will spur them to the mental effort which is necessary for creativeness. At the same time, it will make the pupil realize that there are those in the world who do not think just as he does, and will bring home to him the fact that he is one in a community.

#### F. BIAS IN THE TEACHER

The question of bias in a teacher is a vexed one. In considering it, there are several factors which have to be taken into account.

(1) It is impossible for a teacher not to have a bias when any subject or question comes up which has any vital relation to life. It is possible for a teacher to try to recognize his bias and to prevent it from protruding itself in his teaching work. But no one can be completely successful in this. A bias is always unconscious as well as conscious, with the result that, although a person may honestly and sincerely think that he is being impartial and objective, to an outsider it is quite

obvious that, unconsciously it may be, he leans to one side or other of a question. Like the Irishman, he steers a strict course between partiality and impartiality. This often shows itself in the selection he makes of facts and data available, to which he pays attention. A teacher's upbringing, the social and economic class to which he belongs, his inherited or acquired temperamental characteristics, as for example his being receptive of suggestion or being contra-suggestible, his being habitually for authority, or being against the government, his aim in life, his scale of values, his religion, all these things singly and collectively cause a teacher, just as they cause every other human being, to have a bias.

It is true that if we are interested in minimising a bias, we can do a great deal towards doing so. If we recognize all the various elements that have played their part in our development, and in determining our attitudes to life and to its various problems, then we can, to a very large extent, guard against bias, and adopt an objective attitude. But it is the exceptional person who can do this, and even in such an exceptional person there will be a certain bias left in spite of all his efforts to the contrary. Sometimes, indeed, we strive so hard to stand up straight in our neutrality that we fall over backwards. And in ordinary mortals who are not exceptional, bias of one sort or another will always be present. It should be remembered, however, that it is the duty of the teacher to do his best to recognize bias in his life, and to understand 'how and why it is likely to arise. The socialist must be at pains to understand his bias against the capitalist, and to make allowances for it. The Muslim similarly must understand the why and wherefore of his bias against

the Hindu, and of its probable result on his actions, and *vice versa*.

(2) Secondly, we have to face the question of whether having a bias is altogether to be condemned. Bias is one of those words like 'propaganda' which have fallen on evil days, and have been given a meaning which they do not deserve. To bias means to influence, to bring weight to bear, to cause to go in a certain direction. The idea of doing this *unfairly* is commonly implied when the word is used. In the sense of using unfair means, of course, nothing can be said in favour of bias. No teacher who is true to the ideals of his profession will wish to bring his pupils round to his way of thinking by unfair means.

But when it is a question of putting issues fairly and squarely before pupils so that they will have to consider them, and when the teacher sincerely believes that the position which he himself takes up is the line along which the future progress of the country lies, as for example upholding democracy as against totalitarianism, the question is not so easily solved. What the teacher regards as an honest setting forth of the issues involved would be dubbed by those of another way of thinking 'propaganda,' and the teacher would be accused of making an unfair use of his position.

We have already discussed the question of the necessity of a bias of our whole educational set-up in favour of democracy, and we have seen the legitimacy of this. In the same way, when a man becomes a teacher he does not thereby give up his aims and ideals in life, his enthusiasms and beliefs. As a human being he has a right to present these by all fair means. A teacher who never

presents ideals of life, and aims and goals for individual and community life, to his pupils, has no right to be a teacher. And those aims and ideals, moreover, must be ones in which the teacher himself sincerely believes ; not ones dictated to him by a Government department, or a Government official. If, of course, the teacher has ideals which are contrary to those of the majority of the community to which he belongs, then, until such time as he and those who think like him have changed their minority into a majority, it will be difficult, if not impossible, for him to work as a teacher. This will depend on the width of the gap between his ideals and those of the community in general.

(3) This brings us to the third consideration, namely, How is a teacher to present controversial issues on which he has his own definite beliefs.

Firstly, let me emphasize again the duty of the teacher to recognize and counter, as far as possible, everything which would give rise to prejudice in his thinking, and prevent him from stating issues and everything connected with them, objectively.

Secondly, the teacher himself must do his best to distinguish between fact and opinion, and to help his pupils to do likewise. For instance, it is possible to collect the facts, about which there is no dispute, concerning the ways of working of a democratic state and of a totalitarian system. Which of these systems is better for India is a matter of opinion. Facts about the working of Communism in Russia can, if with some difficulty, be ascertained. The suitability of such a system for India is a matter of opinion. Thus, in every issue which arises there can be drawn this distinction between fact

and opinion or comment. It may be admitted that sometimes facts shade into opinion, especially when alleged facts are not fully substantiated. It is also true that opinions expressed by those vitally concerned in the solving of issues are themselves facts which have to be taken into account. The opinion of an inhabitant of an Indian state on the working of the feudal system in his state is a relevant fact when discussing the question of the Indian states and their future.

But there is usually, in connection with most issues, a fairly well-defined body of fact, and an equally well-defined body of opinion. Fact, when we are satisfied with the evidence, we accept. Opinion we accept or reject according to our own study of the facts. This, then, will be the first step in the teacher's technique. He will distinguish to himself and for his pupils, between fact and opinion or comment. Even here the teacher has to be on his guard. Bias shows itself in the selection of facts for emphasis or study. The teacher must always watch against the sort of bias of which we find the best example in the newspaper headlines. He must try to present facts as dispassionately as possible.

Thirdly, the teacher must accustom his pupils to the 'fact' that people disagree in their interpretation of facts. Many pupils know this without having it pointed out to them by the teacher. To others, at first, it may come as something of a shock to find that anyone thinks differently from the way in which their parents think? But no pupil can go far in a good school without coming up against this fact. It is of the greatest importance that the teacher train his pupils to realize that on every vital question of modern life there is more than one

opinion, and that the facts can be sincerely and honestly interpreted in different ways. A comparative study of newspapers will soon bring this home.

At the same time, the teacher must point out that this divergence of opinion, and the freedom to express different opinions, is one of the strong points of a democratic system. 'When the question is asked, what does a democracy expect its citizens to believe, perhaps the first part of the answer is, that they should believe that it is a good thing to argue with one another ; they should believe that there must of necessity be disagreements in the world ; that people and ideas cannot be easily classified into two classes—the good and the wicked ; that it is a duty to search for right opinions, by the method of discussion and arguments.'<sup>1</sup>

Fourthly, it follows that the teacher will use the discussion method in class and out of class. It is difficult to exaggerate the importance of this method in educating for democracy, and in developing the creative mind. In groups the teacher will guide discussion by making those taking part keep to the point, will insist that they bring proof for statements made, or, if not able to offer a completely convincing proof, that they give a good reason for their belief in the truth of what they say. Too much importance cannot be laid on training pupils to restrain themselves from making wild statements for which they have no shadow of proof, and, positively, on training them to be able to give good reasons for what they present to the group. The teacher will continually keep before the group the distinction between fact and comment,

<sup>1</sup> *The New Era*, January 1939, p. 9 (article 'Bias and the Treatment of Controversial Topics' by M. Stewart.)

and will point out any fallacies in reasoning which may occur. All this he can do and remain quite impartial as far as the subject under discussion is concerned.<sup>1</sup>

Fifthly, the teacher owes it to his pupils to let them know where he stands on any question, particularly on important issues. This he can do without making any effort to 'convert.' But, naturally, there will be a prestige suggestion at work on his pupils. From this he cannot escape. The more important the issue the more necessary is it for the teacher, when summing up a discussion, or at any other time when the issue is brought forward, to define his own position. Be it the issue of Pakistan, or socialism, or reform of the police, or imperialism, or any other of the issues which young India has to face when leaving school, the teacher cannot retreat from his position of guide. But his guidance will take the form of directing discussion as I have described, and of making a statement of what he believes to be the best attitude, *together with his reasons*.

It will not take the form of bringing pressure to bear on his pupils to accept his point of view. In fact, it is his duty to point out clearly that there are other opinions than his own, and the reasons why other people hold those opinions. There must be no infringement of the freedom of the pupil to decide for himself. But the pupil wants to know what his teacher believes, and why he holds those beliefs. This much the teacher is bound to present as fairly and reasonably as he can. It may be a difficult task. But this is the ideal the teacher should have before him.

<sup>1</sup> See E. L. King and W. M. Ryburn: *A Guide to Group Discussion*, Owrorth Book Service.

What we have been considering applies to controversial subjects on which there are big cleavages of opinion in the country at large. On moral questions where there is a general consensus of opinion, there is no objection to the teacher using all legitimate means, consonant with respect for the personalities of his pupils, of influencing them to take the right path. We do not call this bias. But even here the matter is not so simple as it seems. When we leave ethical principles and come to their application, we at once enter the realm of controversy. And no teacher worth his salt will be content to deal with ethical principles 'in vacuo,' divorced from life and their practical application. Indeed, the best way of teaching such principles is to start with the life problem, and see how principles can be applied. So, here again, the teacher will find himself up against the question of bias, and of having to decide how far he should go in propagating his own ideas. This difficulty has to be faced in all the most important aspects of educational work. It can be met only by acting along the lines that have been suggested, keeping in mind always the duty of allowing freedom of thought, discussion and choice, after as impartial a presentation of the issues as possible, coupled with the duty of explaining one's own position, and why that position has been taken up.

#### G. THE TEACHER AND THE HOME

'Both the school and the home are, or at least can be, creative agencies. They provide between them the main influences in the life of the child. Both either help or hinder him in making his adjustments to his environment. Both help or hinder him in developing his powers into a

harmonious and integrated whole. It is obvious then that there should be the closest co-operation between these two agencies. Unless the general aims and methods of home and school are the same, unless each has confidence in the other, unless each understands what the other is doing, unless each is prepared to play its part as the complement of the other, the education of the child will be one-sided and spasmodic, there will be a continual conflict, conscious and unconscious, in the life of the child, and all his creative energy and power will be cramped and dwarfed.

Unfortunately, all too often, in the situation with which we are faced in this country, we do not find this co-operation and understanding between school and home. Usually the school is ahead of the home, and its influence is more progressive and creative. Sometimes, of course, this is not the case, but usually, especially in rural areas, the home lags behind the school, and the teacher is faced by a situation where his best efforts are to a greater or lesser degree nullified by the weight of a dull lethargy, a deadening lack of understanding, or by definite opposition.

The position is sometimes further complicated by a different type of situation, where the parent expects too much of the school. He thinks and says that he brings his child to school so that he may be free from all responsibility. He hands his child over to the school for the teacher to do anything and everything for him, and washes his hands of all responsibility. Doubtless this is a great compliment to the school and the teacher, but it is manifestly unfair to both, and, in point of fact, is something which cannot be done. The parent cannot thus

easily divest himself of his influence as he seems to think he can. The home cannot just be cut right out of the life of the child.

The result of the lack of co-ordination between teacher and home is that when things go wrong, or when expectations are not fulfilled, then the school blames the home, and the home blames the school. Piyare Lal fails in his annual examination, and the irate father accuses the teacher of neglecting his boy. The teacher answers with a counter-charge that no one at home has taken any interest in the boy and his work; no one has paid any attention to seeing that he did the work that he was supposed to do. Mohammad Rafiq gets into trouble and his distressed father thinks and says that this is due to bad company that he has got into at school, and also says quite plainly that the school is to blame for this unhappy state of affairs. The teacher with equal cogency points out that lack of parental supervision is equally to blame for what has happened. And so things go on.

The truth is that teachers and parents must work together if the objects of both are to be achieved. Certainly, if citizens of a new world are to be produced, there must be enlightened co-operation between home and teacher. The parent and the teacher see different aspects of a child's life and character. It is one of the commonest of things to find that a boy seems quite different in school from what he is at home. At home he is disobedient. At school he gives no trouble and falls in with the discipline of the school admirably. At home a boy is quiet and docile. At school he is rowdy and continually letting off steam. At home a boy is suppressed and depressed. At school he makes up for it by being

bumptious and insufferable. And so one might go on. Rarely can we understand a boy's behaviour in school unless we also know his home conditions. The parent cannot successfully deal with his child unless he knows what he is like in school.

The parent should be in a better position than the teacher to understand the child and to help him. He knows all that has happened to him during his life. He knows the family conditions. He has the child with him more hours in the day than the teacher does, though this is possibly true only in some cases. The teacher, on the other hand, sees the child's reactions to society, and sees also how the child adjusts himself to society. The teacher can have a better idea of the child's mental and social development. The parent, as is natural, is often more concerned with the physical side of the child's life, though now-a-days this is not so much the case as it was, with the increased interest schools are taking in the physical development of children. The teacher is more concerned with the mental development of the child. Both are inclined to neglect the emotional side of the child's life. Sometimes one and sometimes the other makes spasmodic efforts to do something with the spiritual side of his nature.

It is thus obvious enough that co-operation between teacher and home is essential. In our present situation in most parts of India this means that the teacher has to take the lead, that he has to show the parent why co-operation is necessary, how it can be given, and, generally, to educate the parent so that the tension and conflict that so often exists between school and home may gradually disappear. This, of course, is adding but one

more task to the already over-burdened teacher. But it is a task which must be tackled if a great deal of the value of the teacher's work is not to be lost. Education is an ever-widening task. No advance can be consolidated unless a further advance is made. We cannot stand still. The new world is a place of continual advance, of continual undertaking of new tasks. We are faced then with the problem of how best the teacher can gain the co-operation of the home, in order that both together may give the child the education that he needs, and so produce a creative citizen.

In the first place, the teacher's object will be to explain to the parent what the school is trying to do, thus gaining the sympathy of the parent and his co-operation. In the second place, his object will be to help the parent to understand how to deal with his children. To do this the parent needs to know something about the nature of his children and something about his own nature. In the great majority of cases the teacher will be better educated in these matters than the parent. In cases where the teacher is dealing with parents who have studied these things, and where he does not have to instruct the parent, his work will be that of consultation and discussion.

Very often, especially when a school wishes to strike out on a new line or try a new method, it finds that it meets with a good deal of opposition, active or passive, from parents, who simply do not understand what is being done, and are afraid that, if new-fangled ideas are brought in, their offspring will fail in examinations. Parents dislike a new method of teaching reading by charts because the children have no books. They cannot

understand children learning to read without a book. Unless the child starts off with a primer on his first day in school, something is seriously wrong. Parents object to assignments being used, and boys and girls being trained to work for themselves. Their notion of school is a place where the teacher should be talking all the time, and they cannot understand a system where the children work and the teacher does not talk so much, though he works harder. Parents are loath to let the children 'waste' time on learning handcrafts. Hand-craft is not a subject in Matriculation, so why bother about such things in school? Some parents find it difficult to see any value in games. Every school which has tried something new has come across this sort of thing. It is therefore essential that the teacher do his best to explain to the parent what he is trying to do.

This means that there must be some sort of organization whereby teachers and parents can meet and discuss matters. Unless there is some such organization there will always be misunderstandings between the school and the home, and neither will have sympathy with the view-point of the other. Hence, any way in which we can bring teachers and parents together will be very valuable. The usual method of doing this is by means of Parent-Teacher Associations. Wherever such associations can be established they will greatly help in carrying out our object. Often, however, especially in rural areas, it is very difficult to organize and run such associations, even under other names. The problem is to persuade the parent of the necessity of meeting to discuss the things we want to discuss, and which we think he

ought to know. It then becomes a matter of putting some jam on the pill. There are many occasions in rural areas when people can be got together, and the opportunity used to give some of the information we wish to give, and perhaps to get some of the criticism which we are not so anxious to get. Any function in connection with a school,—the annual prize-giving, tournaments of various kinds, parents' days, displays which will attract parents—such things provide opportunities. I have found it very useful to have a small exhibition of the work done in the school during the year on the occasion of the annual parents' day, and this, perhaps better than anything else, shows parents, in a practical way, what we are trying to do. Admittedly it is not always easy to get parents to a parents' day. But the boys will co-operate, and some parents at least will always come.

Another way of securing co-operation between school and home is through the school committee. The committee usually represents the parents, and if occasionally some of the more technical aspects of what is being attempted in school are explained to the committee, this will be all to the good, especially if and when any new method is being introduced. Committee members will often be in a better position than ordinary parents to grasp the object and importance of what is being attempted.

In village and rural schools, dramatics are a potent weapon in the hands of the teacher in attempting to interpret himself, his work, and his objects and methods to parents. A play always appeals and always attracts good audiences. Indeed, it is wonderful how a village audience will sit patiently through a quite

inferior performance with a great deal of moralizing in it. There is no need for us to trade on this patience however. Good plays can be put on by students, which at the same time can be used as a vehicle for acquainting those we wish to reach with certain very valuable pieces of information, while at the same time it is also a very effective way of establishing a contact which will be very helpful.

But when all is said and done, our object can be really successfully achieved only when the teacher is prepared to make personal contact with the home. Organizations, parent-teacher associations, parents' days, lectures, dramatics, all have their place, and a valuable one. But the real work is done by the teacher in his contacts with individual homes and individual parents.

If teachers can establish contacts with the parents of their boys ; in other words, if they can be on a friendly footing with the parents of their boys, then they will be able to do a great deal. It will not be, perhaps, a very systematic type of work, but it will be a very effective work. The teacher, for one thing, will learn a lot. He will learn a lot about the home conditions of his boys, about the amount of work they have to do at home, about the attitude of the parents to the children, about what they expect from the children, about the kind of discipline, if any, to which the children are accustomed in the home. Innumerable things will he learn, and they will all be extremely useful to him in his dealings with his children when he meets them in school and class. \*

On the other hand, the teacher can teach the parent a lot of things. This teaching, of course, will not be set instruction. It will be imparted in the course of friendly

talks, in discussions, especially in discussions about the children. The teacher may find opportunity to suggest ways of dealing with the children in the home which will help them, different methods of discipline, uses of leisure, when the children have any. He will be able to give hints about diet and food and about how to treat sick children. There will be a hundred and one ways in which the teacher will be able to suggest improvements which will bring school and home closer together, and make the life of the child happier. There will also be opportunities every now and then for more serious talks and discussions on what the school is really trying to do. The activities of Red Cross Societies, Boy Scouts and Girl Guides can also form a means of contact with the home.

All this sort of thing, of course, takes time, and, more difficult to find than time, tact. The teacher cannot possibly be visiting homes all his spare time. But he will naturally pay more attention to those homes where he feels that there is need of more understanding, and where the parents need help. And he will have to use all the tact which he possesses. But however much or however little of such work he can do, he can rest assured that such individual and friendly contacts are the most valuable parts of this aspect of his work. It is on such contacts that the real co-operation of school and home depends, and it is by means of such contacts that these two creative agencies can be brought together, and made to work together for a common object.

The teacher will also have an indirect influence on the home through the children he teaches. The ideals that he instills into his children, the habits they cultivate, the

methods of work that they acquire, the facts of life and progress that they learn, all these things will have a vital influence on the home, especially if the teacher is careful to link up what is being done and learnt in school with the home and with home life. The danger is that in some cases, where the home is very backward, and the school very progressive, there will be created a tension in the life of the child. The teacher will know, however, if he is in touch with the homes of his children, where such cases are likely to arise, and can give special help in such cases. Even in the matter of literacy we know how much small boys and girls can do in their homes in teaching to read older people who are illiterate. In the same way, in other matters also, the teacher can do a great deal to bring the home into line with the ideals of the school, through the indirect influence he is able to exercise through his children.

He has the satisfaction of knowing also that he is making things easier for those who follow. If teachers now definitely seek to relate what they are helping their children to get and do in school, to the life of the home, then the homes that these children set up will be much closer to the school, and much more sympathetic with the ideals of the school. So that if we keep before us a definite object of helping the home through what we give our children in school, we shall be approaching our problem from a different angle to be sure, but from a direction that in many ways is more fundamental. There are then these two fundamental ways of bringing school and home together, and the more success we have with either, the more chance there is of a new world being created.

## H. THE TRAINING OF TEACHERS

If we are to have a creative education, then a great deal of attention must be paid to the training of the teachers who will work in our schools. There is a half truth which has a considerable vogue, namely, that teachers are born and not made. It is true that some people inherit abilities and temperaments which make it easy for them to become good teachers. It is also true that others do not inherit those special abilities and temperaments. But no matter how gifted a person may be, he is *always* more effective after being trained for a particular work. And those who are not especially blessed in natural endowment can be helped to become good teachers, if they are given good training. They may never be as good as those who are naturally gifted. But they can reach a standard which is quite high. Those who take the attitude that some people are naturally good at teaching, and that therefore training does not matter, are only equalled in lack of understanding by those who say that everything depends on the teacher and thereby imply that it does not matter much what methods the teacher uses or what equipment he has.

But there is sufficient truth in this statement also for us to agree that it is a matter of supreme importance to a country, especially if we are aiming at a democratic way of life in that country, to have good teachers. A good teacher will naturally make more of the human material with which he works, whether it be good, bad or indifferent, than will a poor teacher. A good teacher will make more of equipment, good, bad, or indifferent, than will a poor teacher. He will make a better use of

methods, and will have a better understanding of the child and his needs and how to meet them, than will a poor teacher. The question then of how to supply good teachers for schools is one of the pressing problems of education, and one which in post-war years will become more pressing than ever before. The training of teachers, then, is the keystone of the whole educational arch.

What then are the objects which we should have before us, when arranging for the training of teachers?

1 Our first object is to help students to know and understand children and child nature, and also to learn how to study children in order that, as the years go by, they may learn to know them still better. The acquisition of a great deal of this knowledge depends on the individual. Some are more observant and more sympathetic and understanding than others, and so naturally learn to know children better. But the first job of the training college or school is to impress on students the importance of gaining this knowledge, and to teach them ways of getting it.

In this connection it should be the object of those who are training students to make child psychology as practical a subject as possible. Students are all too apt to think of psychology as something which can be learned out of a book. Now books have their place, and students need text-books on psychology to guide them in their work, and to tell them what the experience of others has been. But if they learn to depend entirely, or chiefly, on the book, then they are missing one of the chief blessings which their training ought to be giving them, namely, a personal contact with children of different types, which will lay a foundation for a growing

body of knowledge on which will depend all their work.

'The part played in Training Colleges by text-books and by lecturers, however zealous, is, in the writer's experience so unreal as to be valueless unless it follows closely, and helps to solve, the problems which confront students in their actual work with children. It is essential to bring students and children together in a variety of personal contacts as soon, and as often, as possible.

'When they enter College students turn to the new "subject"—psychology—with pride, as belonging to the new grown-up world they have just entered, though some of the glamour fades when the tedious business of making accurate observations from life is insisted upon. Many students are only too ready to lean on text-books and avoid thinking for themselves. Their tendency is to think that the new work is easy, and to devote their serious energies to the subject which has already made intellectual claims upon them at school. It is only after close contact with children that their sympathies are aroused, that the early enthusiasm is recaptured and an interest built up, not on academic stimulus only, but on knowledge and true feeling.'<sup>1</sup>

2. The second object that we should have in the training of teachers is to help them to acquire the necessary techniques of teaching. That is, they should have training in methods of teaching, in school organization, and in a practical application of the principles of teaching, which is another way of saying 'methods.' The

<sup>1</sup> *The New Era*, Sep.-Oct. 1940, p. 201. (article 'Students and Children' by M. A. Braybrooks).

training college or school should be a place where professional training is given. It should not be a place where time has to be given to teaching students the content of different school subjects. No student should be admitted to a training college or school unless he has an adequate knowledge of *what* he is going to teach. He comes to his training course to learn *how* to teach. It is no part of the work of training colleges to increase a student's knowledge of history, geography, arithmetic, and so on. The necessary knowledge he must get before entering the course of training. All the time available in the training college or school should be given to learning how to teach, and to learning such theory as is necessary for this in the subjects, such as psychology and principles of teaching which are new to the students.

3. The third object of a training college or school is to develop in its students a sense of vocation. This, of course, is a difficult task. But it is one whose importance cannot be exaggerated. We have seen how necessary it is for the teacher to have this sense of vocation. Unfortunately few come to the training college or school with such a sense. It is therefore the task of those who are training students to be teachers to try to develop in them this essential attitude to their life and work.

There is need for students to have what we might call a philosophy of education. They should have a very definite idea of the purpose and value of their work. If they do have this, then they become conscious instruments of a purpose which they recognize as good. This makes all the difference in the world to the spirit in which they face their work, and in the quality of that work. They must realize that education is not simply making people

literate or cramming more or less useless information into children.

In these days it is part of the work of training colleges and schools to face students with the whole situation in the modern world, to challenge them with the claims of democracy, to enlist them on the side of a creative education for a democratic way of life. There should be full and free discussion of all the issues which have to be faced in these days, so that no student may be able to finish his course without having faced up to the place and work of the school in society, and to the effect of society on education. All the problems involved in educating for democracy must be brought into the forefront of the thinking of students, so that when they go out to their work they may have a sociological foundation for their thinking and their work.

4. Another important object of the training given to future teachers is to enable them to help pupils to be able to live co-operatively and creatively in society ; in other words, to enable them to teach children the art of living together in a community. This students must learn in a practical way themselves during their course of training.

5. The fifth object of a training college or school is to relate theory to practice in such a way that in later life the teacher never separates them. The course of training should have its main emphasis on the practical side of the work, and no theory should be given without being vitally linked up with practice. Students come for training in the art of teaching. This, like any other art, cannot be learned by concentrating on theory. There must be practice.

In India we have two types of teachers, the English-knowing graduate, teaching in the High School, and the non-English-knowing, or at least non-English-using, teacher, working in primary and middle schools, and with modern and classical languages in high classes. If the hoped-for development in technical education eventuates, there will be a third type, that of technical teachers.

From the democratic point of view, and also from the point of view of the solidarity of the teaching profession, it would be well to the good if these three types of teachers were trained in the one institution. It is only in the matter of methods of teaching various subjects that differences would have to be made. But there would be the difficulty of a difference in educational background between the English-using graduate and the student preparing for primary or middle (Junior and Senior Basic) school work. There would also be a far larger number of the latter required, than of English-using graduates. It seems therefore that two types of institutions for the training of teachers will be needed. It seems difficult to justify the proposal made in the Report of the Central Advisory Board (page 61) that there should be three types of institutions, one for Basic (primary and middle) teachers, one for non-graduate teachers in High Schools, and a third for graduate students. (There would be a fourth, according to this suggestion, for pre-primary school teachers.) The type of teaching done by non-graduate teachers in High Schools will be the same as that done in Senior Basic schools, or should be. It will be far better to have only two main types of training, one for English-using

teachers and one for non-English-using ones. It is also very essential that the training of teachers for technical schools or departments should be in the same institutions as that of other teachers. Unless this is done the supposed inferiority of technical education will never be overcome.

**A. The Training of Primary and Middle School Teachers (including teachers of modern and classical languages in high classes).**

1. There should be a preliminary 'pupil-teacher' year during which the boy or girl who wishes to take up teaching serves for a year in a primary or middle school under the supervision of the headmaster of the school, and the class teacher to whom the pupil-teacher is attached. A good deal of the pupil-teacher's time during this year will be taken up with observation of lessons in different classes, and of the general work and organization of the school. During the last term of the year, more time can be given to actual teaching work, though even during this term there should not be a great deal. But there should be enough to enable the headmaster and the class teacher to form an opinion as to the suitability of the pupil-teacher for teaching work, and as to his general attitudes and promise. On the basis of this report the pupil-teacher would then proceed to a training school or be diverted from the teaching profession. If this were done then a great many of the misfits would be weeded out, and a great deal of useless expenditure of money and work would be saved. Such pupil-teachers would be paid a small subsistence allowance during this year.

2. Following this probationary year, those pupil-teachers who received favourable reports would proceed to a training school for a two-year course of training. The standard of entrance would be the Matriculation examination or an examination of equal standard. This examination would be passed before entering on the year of probation. I do not see how the suggestion in the Report of the Central Advisory Board (page 61) that suitable pupils should be picked out in the High School and kept under observation by the headmaster and Inspectors, and given the opportunity of visiting other schools and trying their hand at actual teaching during their last two years in school, is feasible. It would be a very difficult matter for Inspectors to keep such pupils under observation, and still more difficult for the pupil to complete his ordinary school course while going out to other schools every now and then and doing some teaching. It does not seem to have been realized by the framers of the report, just what a strain it is for a tyro to 'try his hand at actual teaching' and how much time he would have to put in at studying syllabuses and preparing lessons to give. It seems to me that it would be far better to let the teacher-to-be finish his regular school course, and then do his pupil-teaching work.

There is another consideration that has to be taken into account in arranging for admission to a training school. It is suggested that the Matriculation examination be the test for admission. It is to be hoped, of course, that in the re-organization of the educational system the Matriculation examination will be dethroned from the position it has usurped. But, in any case, there should be provision made in the new High Schools for a

course without English, but with a special emphasis on modern Indian languages, creative work, history and geography, science and agriculture. This course would be open for those who had not been through middle schools attached to High Schools and who, therefore, would not have done English. But from the point of view of their life work as teachers, such a course would be more valuable than the ordinary course with English. This course could lead to a departmental examination of the same standard as, or even higher (in subjects common to both examinations) than that of Matriculation. Admission to the training school would then be made on the basis of a pass in either the Matriculation examination or in this departmental examination without English.

3. The course of study in training schools should, generally speaking, follow the following lines.

(1) *Practice of Teaching*.—Special attention should be paid to this. There should be at least one period a day right through the two-year course for this work as well as six weeks' full-time teaching in a school each year. This would give three months' full-time teaching during the course. The teaching should be done under the careful supervision of the headmaster and class teacher of the school in which the practice teaching is being done, and also of one of the staff of the training school. If practice of teaching is done in nearby schools, it is quite possible for members of the staff of the training school to pay regular supervision visits. At the beginning of the course a great deal of time will be put into observation under the guidance of members of the staff of the training school. It is important that there be a sufficient

amount of guided observation work before actual teaching practice is commenced.

(2) *Methods of teaching the Mother Tongue.*

(3) *School Organization.*

(4) *Psychology and Principles of Teaching.*

(5) *Methods of Teaching History and Geography.*

(6) *Methods of Teaching Arithmetic.*

(7) *General Science and Agriculture.* This subject will be carried on mainly by means of practical work. In rural areas there should be a farm attached to the training school, and every student should be required to keep his own plot and to take part in the general working of the farm

(8) *Physical Training and Games.*

(9) *Blackboard Writing and Drawing.*

(10) *Craftwork.*—Each student should be required to reach a satisfactory standard in three crafts during the two years' course. These crafts can be graded according to difficulty, and students required to take one fairly difficult one such as woodwork, one of medium difficulty such as book-binding, and one easy one such as soap-making. The particular crafts may be varied according to the province and according to the particular locality.

As well as these regular subjects, there should be opportunities for students to take up as extra-curricular work some of such things as singing, music, dramatics, painting, drawing, rural reconstruction work, Red Cross work, and so on.

As has been already pointed out in considering the objects of the training course, great emphasis will be laid on the practical side of the work. In Geography, in

History, in the Mother Tongue especially for those training for primary school teachers, it is essential that the student be given a strong bias towards practical work, and that he himself do the things which later he will want his pupils to do.

In the case of the training of women teachers, the general syllabus will be the same with some modifications. There will be variations in the type of craftwork done, the content of general or everyday science will be somewhat different, domestic science will take the place of agriculture. But the main features of the curriculum will not change greatly.

4. On completion of this course, and on passing the examination, the student will then be qualified to teach in primary schools. After he has done three years' teaching, he will then be eligible to come back to the training school for another year's training which will qualify him for a position in a Senior Basic or Middle School, and also for teaching modern Indian or classical languages in High Classes. There need be no special examination for admission to this third-year course, but admissions can be made after the necessary three years' work has been done, on the recommendations of headmasters or of Inspectors. Those who show promise will naturally receive preference.

The course in this third year will follow very much the lines laid down for the first two years. There will be the same emphasis on practical work, especially on practice of teaching. Other subjects, such as methods of teaching various subjects, will be taken to a higher standard, and will deal particularly with teaching middle classes. There should be opportunities for specialization

in the teaching of modern Indian and classical languages for those who wish to qualify themselves for teaching these to High Classes. There should be a special certificate for this.

Craftwork will again form a chief feature of the course. Teachers coming in for the third year course should be allowed either to specialize further on one of the crafts which they have already taken in the first two years of their training or to specialize on one other. They should not be required to take more than one craft during this third year's work. The whole syllabus of this third year will be orientated to middle school work.

When a teacher has finished his course, it is essential that he be kept alive, and in touch with advances in methods of teaching, by means of regular refresher courses. Refresher courses should form a regular part of the work of teacher training. They can be held at training colleges and schools where these are available, or arranged by district authorities where training school facilities cannot be secured. But refresher courses for every teacher there should be. It is not too much to say that every teacher should attend a refresher course every second year. Sufficient attention has not been paid to this important phase of the work of training teachers, especially those teachers who work in villages with little chance of keeping in touch with the wider educational world, and without a knowledge of English which would help them to do so by means of books; provided always that they had the money to buy the books. In this connection every district should have a teachers' circulating library:

## B. The Training of High School Teachers

In suggesting some changes in the training of secondary school teachers, the first point which I would like to make is that the course of training should be longer than it is at present. A secondary school teacher (Anglo-Vernacular) has one year of training, which in practice boils down to seven months or so. It is true that this follows four years or more at the University. Necessary as these years are, however, they are not years of professional training. They are years when knowledge is being gained, when the student is making more advanced adjustments to life, and when he is getting the essential background of general culture. But there is nothing distinctive about them from the point of view of teacher-training. The same type of work is done by hundreds of students who are going into other professions. The work for a University Arts degree provides a cultural foundation for numbers of different walks of life, which is just as it should be. But the specialized professional training which follows is far too short in the case of teachers. Seven or eight months is not long enough. When we consider the human material which the teacher has to deal with, and therefore to understand, and the difficulty of understanding that material and of learning how best to help boys and girls to develop along right lines, it must be admitted that a longer period of professional training is necessary.

The specialized course of professional training of a high school teacher should be a two-year course. Of these two years, one should be a preparatory one, and one should be spent in the Training College. One weakness of a

great deal of the work at present done in Training Colleges is that many students, having come straight from the University, and having had no experience of teaching work, do not know how to take advantage of what the Training College offers. They do not know from experience what particular difficulties and problems their training should be preparing them to meet. They have not had the experience in practical work which will enable them to know where to put the emphasis in their training work. They do not know how to evaluate and appreciate what is given them in the Training College. They do not know where difficulties are likely to arise when they go out as teachers.

Almost all those who have done some teaching before going for a course of training have come to the conclusion that because of their previous experience they have gained far more from the course than they would have done, if they had had no previous experience. Certainly, when dealing with a class in training, it is very obvious that those with previous experience respond better, appreciate practical suggestions better, are better able to evaluate theories and suggestions, and are generally more at home in what is being done than those with no experience.

I would suggest, therefore, that the course of training for secondary teachers be a two-year course. But the first year should not be spent in the Training College. It should be a year of teaching and study. Students might be assigned to selected schools in different places. They would then do half-time teaching and observation work in those schools under the supervision of the headmaster or of a senior teacher. During the first part of this year there would be observation and very little teaching.

During the first term more than three-quarters of the half day should be put into observation work, during the second term half the time could be used for observation work, and during the third term, a quarter of the half day would be used in observation. The rest of the half day would be taken up with actual teaching work, under the supervision of the headmaster, and with the guidance of the class teacher. The number of such student teachers assigned to any one school should not exceed three normally, though the number a school could take would depend on the size of the school. Normally, however, proper supervision and help could not be given to more than two or three.

The other half of the day would be reserved for study. For this purpose courses of study would be worked out by the Training College, and given to students in the form of assignments. These assignments would indicate books or portions of books to be read, subjects to be studied, with references to books, and would give questions on this reading to be answered. In the assignments would be suggested lines for observation and study in connection with child study. There might be occasional new type tests which could be self-administered. Students might be required to submit at least one discussion of some important educational topic, once a term, to the Training College. It would also be possible for student teachers to take part in the staff meetings and discussions of educational problems of the school in which they were working. A member of the Training College staff would visit each school where student teachers were working, once or twice in the year, to satisfy himself that the student teachers were getting the opportunities and

help that they needed, and to discuss with them any difficulties they might have. Incidentally, this would have the added advantage of bringing a number of schools into very much closer contact with the Training College than exists at present.

One advantage of this year of student observation and practice would be the greater possibility of weeding out misfits. As things are at present, this is very difficult to do until it is too late. It is no doubt possible to weed out those who cannot pass examinations, and those who are very obviously unfitted for the work, but it is not so easy to weed out those who can pass examinations, but who, nevertheless, will not make good teachers. When a headmaster has had a student teacher under observation for a year, and has been able to see how he shapes up to the business of teaching and of living and working with other teachers, he will be in a good position to decide whether that individual will make a teacher or not, and whether it is worth while giving him training. At present, in far too many cases, these things are found out *after* training has been given instead of before it.

Another advantage of a preparatory year such as is proposed, is that, as a fair amount of reading and study can be done during it, when the student reaches the Training College he will be able to devote far more of his time than at present to the more practical side of his training. Far more time could be given to practical methods and to discussion of problems and difficulties, with the result that there would be a much higher standard of practical training reached. As will be urged later, much greater use could be made of the tutorial system than can be done under existing conditions.

At the beginning of such a preparatory year, the selection of students would be made as is done now on entry to the Training College, with the addition<sup>64</sup> of an intelligence test, and, if it could be developed, a temperament test. At the end of the preparatory year the students would sit for an entrance examination on the courses of reading that had been set. The Training College authorities would also have the detailed reports of the headmasters of the schools where student teachers had been working. The student might also be required to submit the account of some small experiment in educational method undertaken during his preparatory year, under the supervision of the headmaster or a senior teacher of the school where he worked. This need not be elaborate nor original, but at least it would help to create an interest in educational experiments.

On being selected at the beginning of the preparatory year, students would be brought into the Training College for two or three weeks. During that time they would be given instructions on how to observe lessons, told the important things to watch for, and generally given some idea of how to take full advantage of what they were going to see. They would also be given instructions about the books and courses of reading that had to be finished during the year. It would probably be a good idea to give them a short course on how to study. They would be given some idea of the relative importance of books recommended for reading, and generally helped to get a clear understanding of how best to use the year before them.

When this preparatory year was finished the second year would then be a full year's course. During it, there

would be the usual teaching practice and observation work. It would be all to the good if the teaching practice were for six weeks (at the London Institute of Education two-fifths of the total time taken by the course is devoted to practice teaching under close supervision ; at Cambridge, one-third of the total time). It would also be an improvement if this teaching practice came at the beginning of the third quarter of the year, say in November, rather than at the end. There would then be ample opportunity for a discussion of difficulties, of methods used, and of problems met, on the return to the Training College for the final months of the course.

During this second year the efficiency of the training given would be greatly increased if the tutorial system were extended and developed, and lectures reduced to a minimum. Those who have experienced the working of a tutorial system will probably agree that a tutor with a small group is able to give far more help than can a lecturer speaking to a large class. It is possible to deal with individual difficulties much more satisfactorily ; it is possible to help students to think for themselves to a much greater degree ; it makes for much greater interest in the subject, when tutorial groups take the place of large classes for lectures. Such tutorial groups must not be too large. If they are large, then of course, there is little difference between the lecture and the tutorial group. The main thing that gives the tutorial system its great advantage is the possibility of more individual attention, and the opportunities it gives for more individual effort on the part of the student. Such a thorough tutorial system would mean some increase in the staff of

the Training College, but would make a great difference in the training that the College can give.

The two-year course which I have been suggesting would be under the Educational Department and would lead to a certificate or diploma of the Department. All those coming for training would take the same course and there would be only one certificate. Those passing the examination would be divided into first, second and third class passes, with distinction in particular subjects for those who did especially well in those subjects. The class in which the examination was passed would be endorsed on the certificates. But teacher training should be under the Department and not under the University. There should be a University degree in Education. But this should be an M.A. in Education. It should be a post-certificate course, to be taken after a minimum of two years' teaching after the completion of the certificate course. It would require, besides advanced reading and study, definite experimental or research work of a standard comparable with that required for the M.A. in other subjects where research and experiment are possible. Such a course, involving experiment and research, should be under the University. The ordinary course of training for the departmental certificate should be under the Department. The Training College will be mainly concerned with the latter, although there should be a department of the Training College to deal with those taking the University degree. This degree, however, should be of considerably higher standard than that required for the present B.T. The present standard of the B.T. should be the standard for the departmental diploma.

There will be objections to such a two-year course which will occur at once. (I might remark, in passing, that there is a serious suggestion in England to make such courses three-year ones.) In the first place, it may be urged that in spite of the admitted advantages which may accrue from having done some teaching before coming to the Training College, there is the danger that starting off on teaching with no training may lead to the formation of bad habits of teaching, and to the adoption of bad methods. The Training College will then be faced with the more difficult task of eradicating wrong habits and methods before it can start to teach right ones. It is better, it may be urged, for the Training College to start with the students who have done nothing, than for it to start with those who have done something but done it wrongly.

Though there is a certain amount of truth in this objection, and though there may be some danger in letting students teach before their course of training, the advantages far outweigh any possible danger. It must be remembered also that these student teachers would be under careful supervision. They would be put with teachers who would be able to help them, and who would take an interest in their work. They would not be left to themselves, simply to teach a class as best they could. Such student teachers would be placed only in schools where the headmasters were prepared to take the business seriously. The visitor from the Training College would be able to discover if proper supervision was not being given. Under such conditions there would not be much danger of the student forming bad habits.

In any case, it must be remembered that even when a student comes to the Training College without having done any teaching, he does not come like a clean slate, as far as teaching method is concerned. It is well-known that when a person starts teaching he inevitably uses the methods which were used on *him* by *his* teachers. We naturally teach as we were taught. So that as far as bad habits and bad methods are concerned the Training College will have the problem to face whether the students have previously taught or not. As a matter of fact, if, in his preparatory year, the student has taught under a good teacher and has observed good lessons, the work of the Training College will be greatly helped.

There is a more vital objection to this two-year scheme, however, and that is the financial one. Two years are going to cost the student more than one year. From one point of view it might be argued that the increased efficiency, and the raising of the whole standard of teaching, which would result from the increasing of the course to two years, would make the extra expense well worth-while. Expense is not allowed to interfere with the length of the medical course. And the teacher's work is sufficiently important for the State to require sufficient time to be given to training. While this is true, it does not meet the concrete economic situation with which we are faced. This can only be done by the Government realizing, firstly, the vital importance to the whole country of this matter of the training of teachers, and secondly, that they are responsible for seeing that servants of the community, such as teachers, get proper opportunities for training. This is in the Government's own interests, and there should

be no hesitation in spending money on teachers' training.

To meet the economic situation, I would suggest that there should be no fees in the Training College as far as the Departmental certificate is concerned, and that all students in training in both years should be paid a small stipend. This is, in fact, done in some countries. In New Zealand, for instance, where there is a two-year course of training, some years ago students were paid £120 a year if they had to live away from home and £80 a year if they were living at home during their training, on condition that they agreed to teach for a number of years. Such a stipend need not be a salary. It is really a living allowance, and need not be such a very heavy item on the national budget. Naturally, there are conditions on which such stipends are paid. If students accept them they would have to promise to serve the Department in some recognized school, not necessarily a Government school, for a period of years, say seven years. If this were not done, the amount given by way of stipend would have to be refunded. It would have to be refunded if the course of training were not completed. Conditions of this sort can easily be drawn up. The only difficulty that arises is in the case of women teachers who get married before completing the number of years they are required to teach. Such stipends should also be paid to those training for primary and middle school work.

But the question of the adequate training of teachers will never be solved until the Government becomes sufficiently earnest over the matter to be willing to spend considerably more on it than they are doing at

present. No promising student should be compelled to turn away from the teaching profession because of lack of money to pay fees and to support himself or herself during the period of training.

When we come to consider the actual things that a teacher should learn during his course of training, we must insist, as has already been stressed, that the function of the Training College is to give professional training. That is, the student, during his course of training, should spend his time learning, not so much *what* he is going to teach as *how* to teach. It is true that learning how to teach will mean learning what to teach children of different ages. But it is not part of the work of the Training College to try to give students a knowledge of the content of the subjects they are going to teach. This the student must have secured before embarking on his course of teacher-training. It is certainly true that a student will increase his knowledge of any particular subject as he learns how to teach it. But, as far as the Training College is concerned, this is incidental to the main work, which is that of training the student in how to teach, and in how to deal with children.

For the first year of student-teaching and of study, I would suggest courses of reading in the following subjects, always bearing in mind that the student should be given opportunities for discussions with experienced teachers on questions and problems raised by the assignments which guide his study.

During the year, courses of reading should be undertaken in :

1. Elementary Educational Psychology.

2. School Organization. The student working in a school is in a very good position to check his reading, in a practical way, with the organization of the school where he is working. He will be gaining a practical insight into the organization of a school along with his reading.

3. An elementary course in the Principles and General Methods of Education.

4. A course in the History of Education. This course should consist of a fairly intensive study of one of the more modern of the great figures in the history of education, such as Rousseau, Pestalozzi, Herbart, Froebel, or Dewey, with special reference to the influence of the man studied on modern education.

The completion of these four courses of study would give the student a good grounding for his work in the Training College, and would enable him to gain much more from his year in the Training College than is possible at present, as more time would be available for practical work.

During the year in the Training College, and it must be remembered that under the scheme I have suggested the student would have a full year in the College, the student would be required to take six subjects. It will be noted that in three of these he will have already done a fair amount of work.

1. The teaching of three selected subjects. These may be chosen as follows:—

(a) Either Mathematics or English.

(b) Any two of the following: The Mother Tongue; Classical Languages; History; Geography; Science; Agriculture; Arts and Crafts; Civics and Hygiene.

This course would include practice of teaching.

There is really no reason for putting History and Geography together as one subject. They are two distinct subjects, each with its own methods and approach, and require separate training as much as any other two subjects.

2. Educational Psychology.
3. Principles and General Methods of Education.
4. School Organization.
5. Practical Work.
  - (a) 1. Practice in child study and in methods of child observation.
  2. Training in conducting educational experiments.
- (b) 1. Practice in story-telling and reading.
2. A course in elocution and voice production.
- (c) 1. A course in black-board work.
2. A course in the setting and marking of examination papers.
- (d) A course in one handcraft.
- (e) Physical Training:

#### 6. Practical Problems.

This would be a course of work to be done in tutorial groups, and would deal with such things as problems of discipline and class management, problems arising from relations with the headmaster and other members of the staff ; problems arising from dealings with parents ; problems arising from the community ; problems arising from methods needed in dealing with different types of children and in different types of schools ; problems connected with 'difficult' children. It would not be a course with a definitely defined syllabus, but would grow

out of the experience of students in their work. It would develop along different lines with different groups. Conducted wisely, it would probably be of more value than any of the other courses taken in the College. Experienced teachers on the staff of the Training College might be called in by groups occasionally in order to get the benefit of their experience in connection with definite problems. The course would not necessarily lead to an examination.

These, then, would be the definite courses taken by students in the Training College. There are, however, more intangible things which are just as essential as the definite courses, and, although much more difficult to deal with, are of the greatest importance in the work of training teachers.

1. There is the matter of fulfilling the aim of developing a sense of vocation in students. Ideally no one should take up a course of training unless the call to be a teacher is felt. But we have to recognize that a Training College has, in the main, to deal with those who are going in for teaching from various motives, but not very often with those who are going in for it because they feel a real call to this work.

To develop a sense of vocation is clearly not an easy thing to do. It is, moreover, not a task that can be easily defined. We cannot sit down and frame a syllabus for developing a sense of vocation. It is one of those things which will be done all the time, in every class and in every activity. But it will be done only as all members of the staff of the College keep it steadily before them as one of their goals. The tutorial system, properly worked, can be of the greatest assistance in this work. The

inspiration given by a tutor can be of infinitely greater effect than thousands of lectures.

At the same time, there are certain definite measures that can be taken, if we wish students to have a high idea of the work they are going to do. In the psychology class a vision of the possibilities of teaching work can be given. Students can be presented with the importance of their work, and of how much depends on it, in either making or marring the young lives that are put in their charge. There are possibilities in this class of arousing interest in the development of children, in teaching methods, in experimental work, which will result in a new attitude to the whole business of teaching. This will be done incidentally, but can be done very effectively none the less.

The development of interest in teaching method and in experimental work will also have the effect of developing a professional keenness which is all too often lacking at present. A great deal is said of the monotony of a teacher's work, and it is certainly true that it can become very monotonous and boring. But it will never do this as long as we have an interest in our children, in improving our methods of teaching and therefore in making experiments. Children are always different even if the subject is not, and if our interest is in them rather than in the subject, we will never be bored. One of the objects of the Training College therefore should be to encourage a desire to experiment.

Occasional inspiring lectures, either by members of the staff or by outsiders, also have their place. Such lectures can help students to understand the vital and unequalled importance of their work for the nation as well as for

each individual they teach. They can help students to accept a high ideal for their work, and to understand and feel that there is no more important or difficult way in which they can serve their country. Occasional lectures of this inspirational type should form part of the Training College curriculum each year.

2. No student should go through a Training College without being given the chance to discuss, and come to some conclusion about, the true function of a teacher. This is a subject on which there will be a great many differences of opinion, and it should not be the object of the College or of professors to dictate ideas on the subject. But there should be ample opportunities throughout the year for students to consider the subject adequately, and to come to some conclusion of their own. Some people think teachers are a refuge with whom they can deposit their children in order to save themselves trouble. Others think of the teacher as an official in a Borstal Institute. Some thankfully look on him as one who will do all that a parent is supposed to do, and cheerfully wash their hands of all responsibility when they hand over their children. Most parents think teachers are there to push, pull, or otherwise propel their unwilling offspring through examinations. Some few think the teacher is to help their children to learn to think and act for themselves. Authorities think that a teacher is one who should be able to teach fifty or sixty children at once for a minimum of salary. Some look on the teacher as the friend and guide of the children in his charge. As I say, there are all manner of ideas on the subject of the function of a teacher. But it is imperative that, when the teacher begins his work after

leaving the Training College, he himself should have a well-defined idea of what his function in society and the nation is. Only as he has this will he be able to help the nation to make progress. The definition to himself of his function will also help greatly in developing a sense of vocation, which, as we have seen, is so important.

Although definite instruction can be given in this connection, it is a matter for discussion and study rather than for instruction. The function of a teacher will come up in connection particularly with the course on practical problems, and in general principles of education. It is one of those subjects which can be thoroughly thrashed out in tutorial groups. Towards the end of the year there might be a few lectures on the subject to sum up what has been under consideration during the year.

3. Allied with the function of the teacher is the relation of the teacher to political, social and economic conditions and organizations. This again is not mainly a matter for definite lectures, though they will have their place. But it is obvious that, in the past, sufficient attention has not been paid, in the training of teachers, to their attitude to democracy and all which that implies. Although the Training College cannot take on itself to dictate the ideas of its students on this subject, the whole influence of the staff and the work should be on the side of democracy. This is assuming, of course, that the Government or the country as a whole approves of the ideal of democracy. Assuming this, it is imperative, and will be increasingly imperative, that teachers should understand what is meant by democracy, not merely

pseudo-political democracy, but also social and economic democracy.

In seeking at least to bring the subject continually to the attention of its students, and to help them to understand what it implies, lectures, as I have said, have a small place. Again, the best work will be done in tutorial groups. But the organization of discipline in the College itself will give practice in the working of a democratic system. Just as self-government in a school is the best way to train the pupils of the school in democracy, so such a system carried on as far as possible in the Training College, will do the same there. We have considered the difficulties of such systems. They are very real. But they reflect very faithfully the difficulties that occur in the larger life of the country, and so give the best possible training. However great the difficulties which confront the authorities of the Training College in conducting a real system of self-government in the College, it will give the best possible training to students in this important matter of a practical working democracy.

4. Finally, there is the matter of adaptability. This is one of the essential qualifications of a teacher. To be successful, a teacher has to be able to adapt himself to different environments, physical and social. He has to be as much at home in the village or small town with its lack of amenities, as in the big town. If he has been trained to adapt himself, he will find, for instance, that the village or small town will have many advantages over the big town in spite of apparent difficulties. The teacher has to be able to adapt his methods to different types of children. He has to vary his methods with his

class, and with different children in a class. The method which will help one child will injure another. And it is not only a question of methods. It is also a question of general attitude towards, and treatment of, pupils. The teacher must adapt his treatment to the necessities of individual cases. One of the worst things that can happen to a teacher as he goes through a course of training, is to get the idea that there are certain methods and attitudes that are always right under all conditions. Yet it is very easy to develop this idea. But to have any hope of success the teacher must be adaptable. This subject might be discussed at length, but sufficient has been said to indicate the importance of adaptability.

Again, training in this is incidental, important as it is. Much will be learnt during the course on educational psychology, but in every subject this matter of adaptability should be emphasized. The tutorial groups again, where the course on practical problems is taken, will be of the greatest assistance in giving students the adaptable attitude to their work and their children.

It will have been noticed that I have laid great emphasis on the work that can be done in tutorial groups. To my mind this is one of the most necessary features of a course of teacher-training. Lectures have their place. But the small group which meets to share experience and difficulties, and to try to find the solution to practical problems met with in the course of work, under the guidance and inspiration of an enthusiastic leader, can do far more than any other method I know, to give a student what he needs for the work he is going to do. No harm, but only good could come from cutting down

the number of lectures and increasing the time put into work in tutorial groups.

As in the case of primary and middle school teachers, there would be great value in having regular refresher courses run by members of the Training College staff, with the help of teachers in schools. Especially for those working, as so many do, off the beaten track, away from centres where facilities for keeping ideas and inspiration up to date are available, such refresher courses would be extremely helpful. They need not be in large centres. Nor should they be too large. Here again the best work can be done in small groups, where there is freedom of discussion, and for interchange of experience. But, whatever organization is set up, the teacher should never be allowed to rest in the comfortable but devastating fallacy, that when his Training College course is 'finished' he also is 'finished' and has no more to learn. If the Training College succeeds in implanting in its students a sense of vocation, an enthusiasm for experimenting, and a real interest in children, then this must be kept up. Without encouragement and help it is very easy for these enthusiasms to fade away. Real refresher courses would simply be means whereby the Training College would continue its work with those to whom it had given its inspiration.

## CHAPTER VI

### *CREATIVE ORGANIZATION*

#### I. CREATIVE ADMINISTRATION

IT is perhaps unusual to associate the word 'creative' with the word 'administration.' We are apt to think that our education and our teaching, if they are

creative at all, are so in spite of organization and administration. We feel that the usual effect of administration is to stifle and cramp creative effort. If we are to be creative, we must forget, as far as we are allowed to, the administrative side of our work. Regulations and rules, forms and statistics, grades and grants, red-tape and officialdom generally, these are the things that cause the eagerness of the teacher to wither away, and destroy his soul. He can be creative only by dint of using the crumbs of life left over when the twin ogres, organization and administration, have had their fill.

Unfortunately, there is all too much truth in this attitude, as everyone who has struggled against red-tape, soulless regulations, and especially a soulless interpretation of regulations, can testify. But at the same time this is a condition of affairs which need not exist. In the nature of things, there is no valid reason why administration and organization should not minister very greatly to the creative work of education. Whether they do so or not depends entirely on the degree to which administrators allow themselves to be human beings, and to keep in the forefront of their thinking the fact that it is by the effect of their administrative work *on human beings* that the real efficiency of their work is to be judged. Administration and organization are not ends in themselves, though one might be pardoned for sometimes feeling that departmental administrators consider them to be so. When all is said and done, they are simply means for enabling boys and girls, young men and young women, to develop their personalities to the fullest degree.

Now it must be admitted that there are peculiar

temptations and dangers connected with administrative work, which make it very easy for those carrying it on to forget that they are dealing ultimately with human beings and human personalities, and to become immersed in files and forms and statistics and rules and regulations. It is therefore all the more needful for all who are in charge of institutions, and who carry on the administrative work of departments, to have continually kept before them the essentially personal nature of their real work, and for them to realize that in spite of all its temptations and dangers, their work can aid very greatly in furthering the cause of creative education, if only they will keep this in view, and maintain a right balance between the file and the person.

All those who have succeeded in inspiring men and women to great efforts have understood the value of recognizing good work, valuable qualities of character, and real worth. Nothing will more encourage a man or a woman, a boy or a girl, to greater effort, than an encouraging recognition of good work done, of sincere effort made, of good qualities shown. If those in charge of institutions, and those carrying on the administrative work of departments wish to enable those working with them to do their best, they should always realize the value of ungrudging recognition of all that merits such recognition. The fact that the giving of such recognition, when it is due, is a feature of the administration, will ensure an attitude of mind in those working in the institution or department which will be favourable soil for the development of creative efforts.

It is not enough, however, when an administrator finds good points and good work and good qualities, for him

simply to give them recognition. Having done that, he must then do his best to find work or a sphere of work where these qualities, or that special skill, will have as full a scope as possible. The greatest encouragement to a person who possesses some special ability or special quality of character is to be given the chance to use that ability or bring that quality into play. It is therefore part of the work of an administrator who wishes to be creative to arrange for the particular work which will give scope for the exercise of the good qualities and the abilities which he finds in those with whom he works. This may not always be possible. But as far as other conditions allow, this is what the administrator should be doing. Apart from the good effect on the individual concerned, such a line of action will be for the good of the work of an institution as a whole. Finding the right niche for every person working in a school will go a long way to ensure the real success of the school. The man with skill in handcraft work can be given the work of developing hobbies among the boys of the school. The teacher with a turn for creative literary work can be given supervision of class or school magazines. It is usually possible to find a field for the different qualities and capabilities which reveal themselves, and so provide increased chance of creative work being done.

The creative administrator will also make it one of his main jobs to try to spread things which he considers good and worth while. A method which is good in one class may be good in another. A method which is found successful in the teaching of English may be successful also in the teaching of the Mother Tongue. What has been successfully tried out in one school will quite probably be

found useful in another. The head of an institution is in a position to spread good ideas and methods in his own institution, and to find out occasionally from other institutions what they have to teach him. He will also be continually on the look-out, in his reading, for anything which can be applied in his own particular institution.

This spreading of new ideas and successful methods should be one of the chief functions of inspectors. The inspector is in a position to find out what is being tried out in one school, and, if he considers it to be effective, to pass on to other schools the news of what is being done. He can judge the applicability of new ideas and methods. He can evaluate the experience of one school and of how this may help another school. He can be, in a word, a missionary of the good he finds anywhere. This dissemination of the results of experiment, of new ideas, of useful methods, is probably the most important function of the inspector, and is the place where his work can be really creative.

It is very important that both heads of schools and inspectors should give due recognition to any signs of a display of *initiative* on the part of a teacher. This is especially important in India where initiative has not been encouraged as it should have been, and where there is not the freedom for the individual teacher that there should be. The initiative displayed may be very feeble and very faint. The creative administrator will seize on the faintest glimmerings of a disposition to show initiative, and will do his best to fan the flicker into a real blaze. This calls for broad-mindedness and tolerance on the part of administrators, who may feel that those under them are trying to show initiative in a way that may upset some

of their own pet ways of having things done, and may necessitate changes being made. The teacher who shows initiative in the matter of discipline may run counter to the ideas of the headmaster on the same subject. The headmaster who shows initiative in the matter of promotions and examinations may run counter to the ideas of the inspector on the subject. It is of vital importance, however, that all display of initiative by individuals in a system should be looked on, at worst, with a tolerant eye, and, at best, with an encouraging smile. The head of an institution naturally has to judge whether the particular direction in which the initiative shown is leading is in the best interests of the institution as a whole, and whether it will forward the policy to which all connected with the institution have agreed. He will regulate his reactions to the new departure accordingly. But whatever action he takes, the fact that initiative has been shown, even if its direction has to be modified, should have full recognition and encouragement given it. And, unless the measures envisaged are positively dangerous, freedom of experiment should always be allowed. No greater service to creative education can be done by the administrator than, on the one hand, to refrain carefully from quenching the smoking flax, and on the other hand to encourage to the full all signs of a display of initiative.

In this connection, the creative administrator will banish from his armoury the weapon of scorn and contempt. Nothing can more successfully quench the creative fires in anyone, whether pupils or teachers or human beings in any walk of life, than scorn cast on tentative efforts at doing something a little out of the ordinary and out of the common rut, especially if the scorn be

cast in front of others, to raise a laugh. It has the most withering effect, and will, in ninety cases out of a hundred, nip in the bud all effort at creative work. If the administrator considers it necessary to discourage what is being done, he should be careful not to discourage the spirit that prompted the effort, even though banning the particular way in which that spirit has shown itself. As a rule, most efforts can be modified and used. Creativeness in administration lies in the ability to modify and use all such efforts, and to encourage the spirit which lies behind them so that it may result in increased enthusiasm and work of greater value.

This leads us to the matter of criticism of work done. All administrators have to criticize, whether they be headmasters or officials of a department. No work can progress without criticism. But just as the best discipline is self-discipline, so the best criticism is self-criticism. The aim of a headmaster or of an inspector should be to lead teachers to criticize their own work. This is much more difficult than simply to find fault and to pull to pieces. But my experience has been that there is far too much destructive criticism, and far too little constructive help, from administrators. It is safe to lay it down as a rule that criticism should not be made unless it is accompanied, firstly, by the reasons for the criticism, and secondly, by constructive suggestions for an improved course of action. Nor should criticism be offered by headmaster or inspector unless they are ready to listen to a reasonable defence by the teacher of what has been done and why he has done it. If criticism is made in a constructive and tolerant way, then few reasonable people will object to it.

But, for criticism to have any creative value, it must be constructive. That is, fault-finding must be accompanied by suggestions as to how things can be improved and, if necessary, practical demonstrations should be given. If those who criticize a teacher's work realized that they would have to show, practically, how it could be done in a better way, there might be more care taken with regard to criticism. As I have said, the art of making really constructive criticism is the art of helping the persons concerned to criticize their own work. This can be done only if the approach is made in a spirit of sympathy and understanding. There is all the difference in the world between the attitude which reveals itself in 'This is wrong. You shouldn't do this', and the attitude which reveals itself in 'I am interested in what you are doing in connection with this particular matter. I would like to know why you do it that way'. The approach which sets off by condemning a method or a particular piece of work, and then perhaps goes on to make a perfunctory enquiry into reasons, is killing. The other approach opens up a friendly discussion in which each discovers what the other is thinking, and both together can come to a sound conclusion, or perhaps may agree to differ. The one approach is authoritarian and deadening, the other is democratic and creative.

On the attitude and spirit of criticism, and on the method of approach, depend the ability to criticize without losing the friendship and good-will of those who are being criticized. It is very necessary for an administrator to have this ability if he is to stimulate creative education. For this reason, if for no other, destructive criticism is a bad thing. It is impossible to maintain a

spirit of good-will on both sides when one side is indulging in destructive criticism of what the other party has been doing or trying to do, even if the attempts have been feeble. There are occasions when plain and straight speaking is called for. But this can be constructive. It is the spirit behind what is said that makes all the difference. Constructive criticism calls out co-operation and increases friendship and good-will. In a democracy it is constructive action that is needed.

Just as the spirit of friendship must be the basis of the relationship between teacher and pupil if that relationship is to be a creative one, so friendship must be the basis of the relationship between a headmaster and his teachers, and between the departmental official and those who work under him, if that relationship is to be a creative one. It is only as there is a background of mutual good-will between the administrator and those with whom he works, that the human and personal considerations which are so essential if organization and administration are to be creative, get a chance to come into their own.

It is sometimes said that a headmaster cannot be friendly with the members of his staff, and that a departmental official cannot be friendly with those with whom he has to deal. It is thought that there should be a reserve and 'dignity' about the head of an institution or in one who holds a higher position administratively. Dignity there should be, but dignity is not aloofness and superiority. The position given above cannot be defended if we are going to look at our organization from the personal point of view, and not as if it were a mere machine. While it is a bad thing for

one in a higher position to have favourites among his subordinates, there is no reason why a relation of good-will and friendship should not exist among all concerned. All are engaged in a common enterprise, which is a co-operative one. The lowest paid, lowest grade, teacher is as essential to the success of that enterprise as the highest paid official in the highest position. There is a difference of function in the carrying out of the enterprise, not a difference of ultimate value. The fact of the huge differences of pay is simply an indication that our scale of values is wrong, not that any particular type of work is of more value than another. If we wish our administrative work to be doing its part in preparing for the democratic way of life, we will have to emphasize the necessity of the friendly spirit and the co-operative attitude as a basis.

The creative administrator will set great store by the co-operative nature of the educational task ; co-operation between departmental officials and schools, and between headmasters and members of their staffs. We have seen the part that co-operation should play in the life of the school. Co-operation is one of the foundational principles of the democratic way of life, provided it is practical co-operation and not just a matter of theory. Each member of the staff of a school should be treated so that he feels that the particular work which he has to do is essential to the well-being of the whole school, and that, without his genuine co-operation through his particular work, the whole success of the school will suffer. The creative headmaster will make his teachers understand that they are really part of a great enterprise which is, in a very real sense, *theirs*. He will cause each

teacher to realize that he has a special contribution to make to the work of the school which no one else can make in just the same way. He will enable each teacher to feel that his work is worth while. If he can do this, then he will be calling forth the best in his teachers, and preparing the ground for real creative effort. In the same way, the inspector can make individual schools and their teachers feel that they have their own special contribution to make to the cause of education in the country, and thus make them feel that their corporate work is worth while. This feeling, that we are doing work which is worth doing, and which is making a real contribution, even though that contribution may be small, is the soil from which greater things will surely grow.

A creative administrator will always try to enlist the thinking and feeling, as well as the action, of those with whom he works, on his side. He will be particularly careful always to explain the relation of the methods he uses and suggests and recommends, to the aim before himself and his colleagues. The definition of the relation of aim to method is extremely important. Often teachers in a school are not enthusiastic over a new suggestion or a new method because they do not understand why it is being used, or how it will help in carrying out the aim of the school. The headmaster should always be careful to explain the psychological foundation of a new method, and the reasons why he is anxious to bring it in. It would be a great help to education generally, if Departments did the same thing, and not only explained the reasons for the demands they make (perhaps they would not make so many if they had to find a good reason for

each one) but also invited the co-operation of teachers in the discussion of problems and measures to be taken. This might be a feature of refresher courses, such as have been suggested.

This matter of discussing matters of administration with those who are to be affected by whatever is done is most important. We have seen how fruitful a method is the group discussion method when trying to help our pupils. It is equally advantageous when dealing with members of the staff of a school or with those working in a department. This is one of the most interesting features of modern industrial life in Russia, where the workmen in a factory have remarkable freedom of discussion about the matters concerning the running and life of the factory. The same method would be of equal value in our educational work. It is impossible to overestimate the importance of bringing together all those who are carrying on the work of an institution for discussion of the work and of problems connected with it. I have had experience of the great value of such discussions after an inspection, when the inspectors and all the members of the staff of the school which had just been inspected met together for a free discussion of various points that had been raised during the inspection. Misunderstandings, which so often arise during an inspection, were cleared up, and the school, at any rate, gained a great deal from the discussion.

A creative administrator will always set a high ideal and aim before those with whom he works. There is an impulsive attraction about a high ideal. It exercises a strong power of suggestion on those to whom it is presented. It does a great deal to call out all that is

best in us, and to enable us to live up to the potentialities of our nature. In putting a high ideal before his teachers, and steadfastly keeping it before them, a headmaster will be bringing the power of suggestion to help him in his work. A high ideal will do a great deal to call forth creative efforts in those who are continually looking up to that ideal.

At the same time, it is necessary for the administrator not to ask for work or performance which is quite beyond the powers of those who are expected to do the work. Nothing is so disheartening as to be asked to do something which we simply cannot do. We realize ourselves that we have done the work badly. We are probably told so. There is disappointment all round. The pupils suffer and we lose confidence in ourselves. The headmaster then must be very careful not to demand from teachers performances which are beyond their powers. When a task is given it should be such that the teacher in question can do it with some measure of success. This does not mean to say that only those things which a person can do easily are to be demanded. Nothing really worth while would result from such a method. Tasks should call for the exercise of all the powers of a person but should not be such as are quite impossible for him to perform in any adequate way. That is, we have to seek for the happy mean where the work demanded is neither too difficult nor too easy, and is suited to the particular abilities of the person in question. This will enable the teacher to make a real contribution, and also gradually to develop.

As is inevitable in any discussion on educational administration, a good deal has been said about inspectors.

As things are at present it is an exceptional man who can keep his head above the files and office work with which he is inundated, and can have these vital personal relationships with those in the schools under his jurisdiction. The inspector is also peculiarly open to the temptation of acting in an authoritarian rather than in a democratic way. Part of the trouble is with the system. There is too much centralization. There is not enough freedom left to individual headmasters. There are too many useless returns and statistics to be secured, which make the life of the teacher a burden to him. But at the same time too much is expected of those who are put in the position of inspectors. This is specialized work of great difficulty. Yet men are pitchforked into it with no special training for it, nor with any particular care being taken in selection to see that those who have the natural gifts for it are given the work. It is a matter of seniority and the educational promotion ladder.

Now inspection is a work which demands very exceptional qualifications if it is to be carried out successfully. It needs exceptional qualities of character and powers of mind. It requires tact, open-mindedness, tolerance, extensive knowledge of educational theory and practice, combined with a flair for the practical and adaptable. Obviously, these qualifications are not met with in every servant of the Department, and a much better method of selection than the present haphazard way of doing things is required.

There is no reason why there should not be special courses of training for those who are to be inspectors. As has been discovered by those who are working in adult literacy campaigns, one needs a different method of

approach when dealing with adults from that which can be used with children. The psychology of the adult differs in many vital respects from that of the child. It is obvious from the attitude of many inspectors that they do not realize this. Their methods of dealing with teachers show a lamentable lack of any appreciation of this difference. For this reason alone it would be useful to have special training courses for inspectors. But all the considerations which have been urged in this section as necessary for a creative administration call for the special training of those who are to conduct the administration.

#### B. TYPES OF SCHOOL

The Report of the Central Advisory Board recommends that in the future educational system of India there shall be five types of school. They are

1. *Nursery Schools* which will be either separate institutions, or take the form of classes attached to Junior Basic (Primary) schools. Children under the age of six will attend these schools.

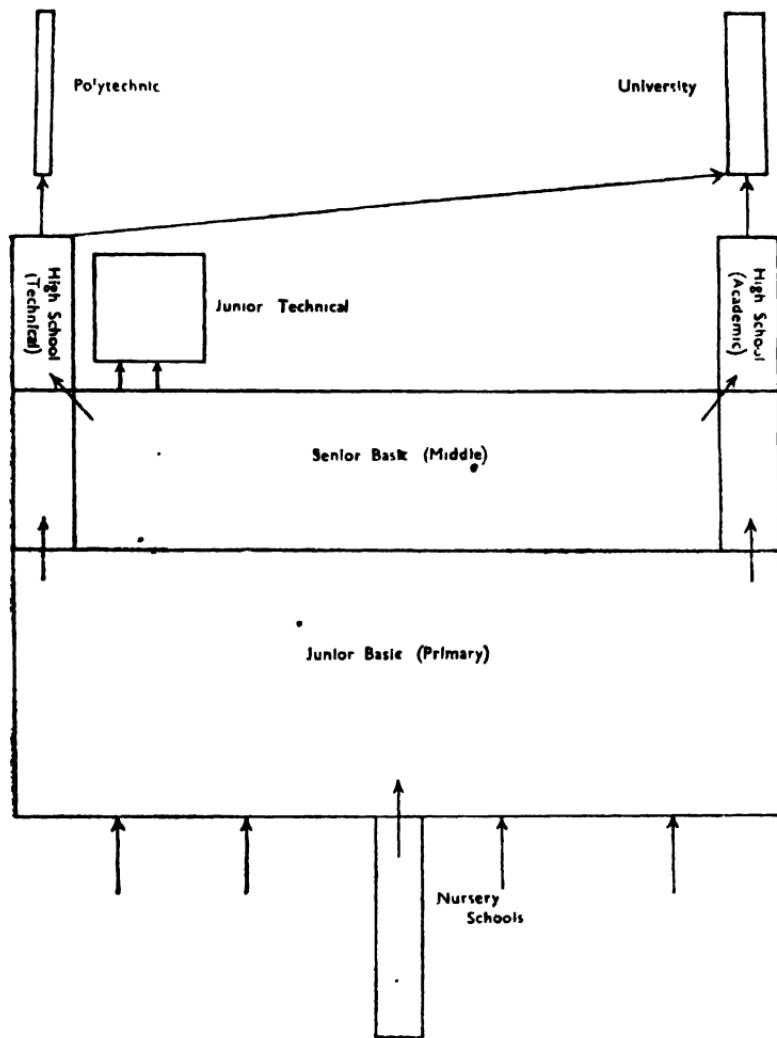
2. *Junior and Senior Basic Schools* which will be schools for children of six to fourteen and will consist of two stages, Junior and Senior Basic, or primary and middle.

3. *Academic High Schools* to which pupils will proceed after finishing the Junior Basic course and also, in some cases, after finishing the Senior basic course.

4. *Technical High Schools* which pupils will enter at the same stages as they enter the academic high schools.

5. *Junior Technical or Industrial Schools* which pupils will enter on completing the Senior Basic (middle) course.

The academic high schools will lead to the University and the technical high schools to Polytechnics or to advanced technical courses at the University. The following diagram shows the proposed scheme of schools:



English should in no case be taught in the Junior Basic stage, according to the recommendations of the Board. The Board is also not in favour of teaching it in the Senior Basic stage, although it is recognized that a demand for it may necessitate its being taught in some places at this stage. English will be a compulsory second language in academic and technical high schools.

This scheme in the main fits in well with the demands of a creative education for democracy. But there are two points where a different organization would seem to be an improvement.

The first is the separation of secondary education into two types of institution, academic and technical.

It is recognized in the report that technical education can be cultural just as can academic education. But the problem which has to be solved, and this is a problem found in other countries besides India, is to convince the general public that this is so, and to get rid of the aura of inferiority which surrounds technical education in comparison with the more academic type of education. In the opinion of the people at large, technical education is inferior to academic education, purely as education. It is also not on the same level as academic education because it leads to a different type of work which is supposed to be inferior in status and pay to the professions or 'black-coated' jobs to which academic education leads. The latter type of education also leads to the University, and hence is regarded as being superior. However erroneous these ideas may be, they are firmly rooted in the public mind. To have two types of schools for these two types of education will do nothing to meet this problem, but will accentuate it, and the new

proposals will do nothing to stop the flow of pupils to academic secondary school work, and do nothing to lessen the number of unsuitable undergraduates attending the University. Nor will it help to get away from the narrowly vocational type of secondary education which we have at present, the academic education which leads to a very limited number of vocations. This can be done only if we have a unified system of secondary education which shall embrace both technical and academic subjects as of equal value and importance, and *have them in the same school*. There is at present among pupils a strong feeling that to go to a technical or industrial school is to go to a school of very inferior status from the high school at which their more fortunate companions (as they look on them) are able to study. Very few pupils, of their own free will, choose to go to a technical school if they can possibly go to a high school. The proposal to have these two types of school will simply perpetuate this unfortunate feeling. To conquer it, we must have only one type of school at which both kinds of work are done, so as to get rid of the idea that one is inferior to the other.

If we wish to have an education which leads to a democratic way of life, we have to get rid of the idea that there is any incompatibility between cultural education and vocational education; or rather that culture is confined to a few particular types of vocation; that anything where the hands are used is not cultural. We have got into the habit of talking and thinking of two different kinds of education which can be distinguished from each other, the cultural and the vocational. This sort of thinking will never result in a democratic way of life.

' It is one sign of the disease from which our civilization suffers that with us they (culture and vocation) have tended, to fall apart, so that vocation is just 'earning a living' and culture a kind of clever commentary either upon life in general or upon new 'stunts' of artistic technique . . . .

' But perhaps the most striking evidence of disharmony is the separation that most of us seem ready to accept between Work and Leisure. About the popular cry of ' Education for Leisure' there is the sound of a death sentence. For what does it mean if not that we are accepting the fatal dualism that is at the root of our trouble? We give up hope of generating human and social satisfactions in work and out of work, and hand it all over to leisure. So life is to be just one long pendulum-swing between Duty and Diversion; dry bread sometimes, butter sometimes, but never good bread and butter. The truth is, of course, that if you truly educate a man and if he lives in a healthy society, you can safely leave him to his leisure. Indeed such a man will often find his periods of leisure are his periods of hardest and most whole-hearted work.'<sup>1</sup>

Our problem is how to educate our pupils that they may achieve such harmony of life that they can do their ordinary work by which they earn their living, and at the same time live a rich life as a member of a democratic state, so that they may be educated to earn their living at a particular type of work and at the same time, without any divorce of thought or life from their work, live creatively.

<sup>1</sup> *The New Era*, Dec. 1942, pp. 180-181 (article 'Cultural Aspects of Vocational Education,' by F. Clarke.)

It seems to me that if we are to achieve this we must educate all our pupils in the same institution, whether their particular abilities fit them for earning their living in a workshop, on a farm, in an office, or in a profession. High schools should be what are known in New Zealand as Combined Schools. In the Combined School—a type of school which has had a great measure of success in New Zealand—up to a certain stage all pupils take the same course. Then they branch off into the different lines for which they are fitted by their abilities and interests. Thus, in the same school, are combined the ordinary academic type of high school, and the technical school, including commercial courses.

This is the type of secondary school we should aim at producing in India. After the senior basic course is finished, all pupils should take one year of the high school course together. During this year, following on from the basic course, there would be the same provision for technical and craft work, but of a more advanced nature. Then, for the final two years of the course, pupils would branch off into work preparing them for going to the University, or into commercial work or into technical work or into more advanced agricultural work, for those who would be going on to the land after completing their course. Such a system would at least begin to put all types of education on a level, and would begin to break down the false dualism to which Professor Clarke referred.

The second point on which the recommended scheme of the Central Board seems to be open to objection is one mentioned in the note by Sir Meveral Statham, that is, the matter of selection for higher education. The report

envises selection for high schools, whether academic or technical, taking place mainly after the completion of the junior basic (primary) stage; that is, at the age of 11. There is to be some provision also for a selection at the completion of the senior basic (middle) course. But it is evident that the main selection will be made at the age of eleven or twelve.

Now my experience over a number of years has been that it is very difficult indeed, with a large number of pupils, to tell, at that age, what they are really fitted for. Under the suggested scheme, at this age two decisions will have to be made; one, as to whether pupils should go to high schools, and two, if it is decided that they should do so, then whether they should go to an academic high school or to a technical one. If a system of combined schools were adopted then the second decision would not have to be made, and the pupil would have another four years of education before having to make a decision. But we are still left with the most difficult problem of a pupil of eleven or twelve having to decide, or for his teachers having to decide for him, whether he shall go to a high school or not. Even with the great development of vocational testing, this will always be a difficulty at this stage.

It would seem that it would be much wiser, at any rate from the point of view of education for democracy, if this decision could be made a few years later. It would therefore be an improvement if the type of education given in the senior basic schools were general throughout, and the selection for high departments of schools were made at the end of the senior basic (middle) course. Whether the course were taken in a school which went

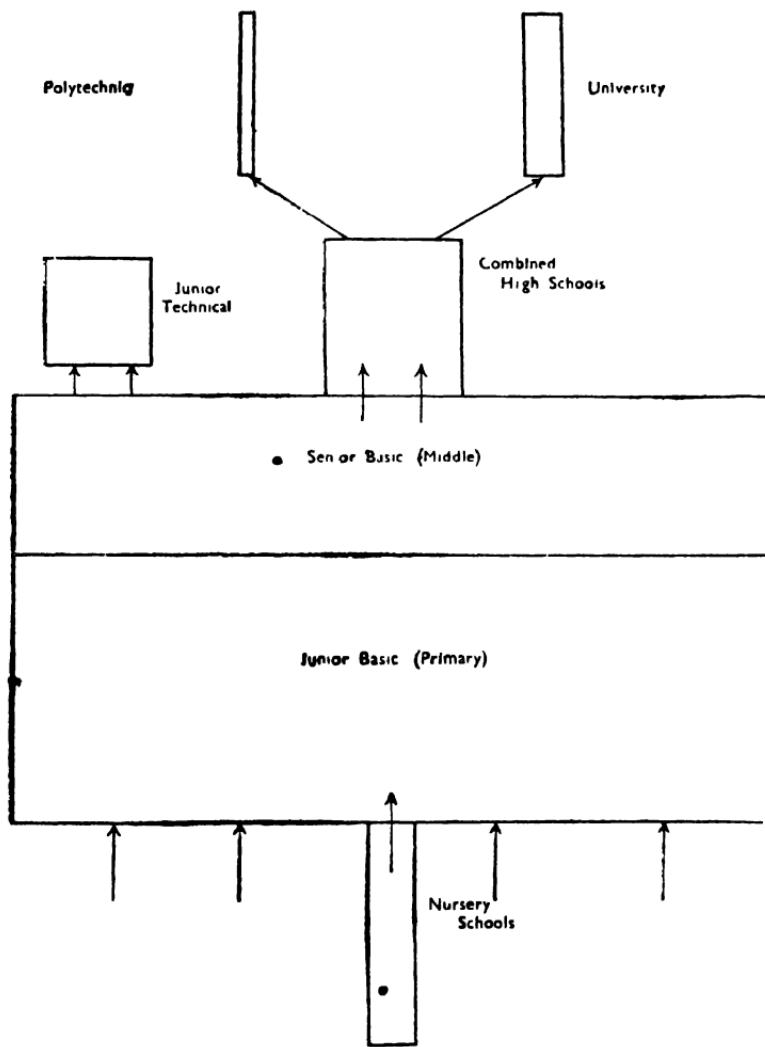
no further than the senior basic course or in a high school, the course for the three years in question should be the same. As a matter of fact, the suggestion in the Report of the Central Board that pupils will also be admitted to High Schools, academic or technical, after the completion of the senior basic course, as well as the main admission on the completion of the Junior Basic course, is going to create considerable difficulty if those coming from Senior Basic schools have not done the same course as those coming up through the first three years of the High School. It would be better to have a general Junior and Senior Basic course which every pupil, in whatever school he happened to be studying, would take. Then, on the completion of this course, at the age of fourteen or so, selection would be made for the three year or, as would be better, the four year High School course, academic, commercial, technical or agricultural.

If, as is envisaged by the Report, there will be a demand for English at the earlier stage, that is, the Senior Basic stage, then English can be made an optional subject at this stage in all schools of this grade, and also in the corresponding classes in High Schools. Special classes could be attached to High Schools for those who had not taken English during the Senior Basic stage, but who are selected to go on to the academic side at the end of that stage.

The following diagram shows what the system would be like with the two changes suggested.

As recommended by the Central Board Report, education should be compulsory for all boys and girls up to the age of 14, that is to the end of the senior basic course.

Where there are High Schools, all grades of schools should be included in the one institution. That is, in the one institution there should be a nursery school (where



this is possible), Junior Basic (Primary), Senior Basic (Middle) and High Classes. There is a very great advantage in having pupils going up through the various stages in the one school. Teachers and headmaster get a very much better chance to know their pupils, and therefore to help them. Pupils avoid the disturbance which always comes with a change of school, and the school gets a much better chance to do its work as a corporate body or community. There will, of course, be very much fewer High Schools than Senior Basic Schools. But wherever there are High Schools, they should have all grades of schools in the one institution. Nursery Schools, wherever possible, should be attached to Junior Basic and Senior Basic Schools. These two latter grades of school, under a scheme of compulsion, will always be together in the same institution.

A word should be said about the size of classes. This usually resolves itself into a matter of finance. But looked at from the educational point of view, we must recognize that the present position is most unsatisfactory. Classes are far too large, and when the teacher has a class that is too large, then it is impossible for him to give the individual attention to pupils that is essential for a truly creative education. One must disagree with what is said in the Central Advisory Board report on the subject of the size of classes, although the same mistake is still made in the West. The Report lays down (page 11), an average of 1 teacher to every 30 pupils in the Junior Basic (Primary) Schools and 1 teacher to every 25 pupils in the Senior Basic (Middle) Schools. This latter stipulation is unobjectionable. But it is surely wrong to have more pupils per teacher, that is, more in a class, in

Primary classes than in Middle classes. The classes with the smallest number of pupils should be the Primary school classes. It is here that numbers are so difficult to deal with satisfactorily, and it is here that individual attention, important as it is at every stage, is of supreme importance. From the educational point of view Primary School classes should not be larger than 20. But whatever basis of number per class is taken, the principle should be observed that the smaller classes are to be in the Primary School. This is but another instance of how our scale of values needs reversing.

### C. THE CURRICULUM<sup>1</sup>

It is generally recognized that vital changes in the curriculum of the different grades of schools are necessary if we are to have the educational system we need for the future India. I do not propose to go into the matter of the curriculum in detail, but I wish simply to suggest some points which have to be kept in mind in fixing the curriculum for a creative school.

It is being generally recognized, at least in connection with primary schools, that we need an activity programme in schools. The Central Advisory Board endorse the type of curriculum laid down in the Wardha Scheme, with the exception of the attempt to secure economic support for teachers. This, of course, was a most objectionable feature of the original Wardha Scheme. While things made in the school may be sold to help with the running expenses of the school, especially in connection with craftwork, the idea that the earnings of children

<sup>1</sup> For a fuller treatment of this see my *Principles of Teaching*, chap. VII, O.U.P.

are necessary in order to pay the teacher his salary cannot be condemned too strongly. But the principle of activity and of learning by doing must be the basis of the curriculum in the primary school.

In this connection, it should be said that no school should confine itself to one craft. We cannot expect every child to be interested in one particular craft. The school should provide alternatives, at least after the second year. Up to this time such things as clay-modelling, paper cutting, drawing and so on, will have a regular place for all children. They are more in the nature of play activities. But from the third year, when more serious craft work can commence, there should be alternatives. This principle holds good right through the school course to the end of the pupil's high school career.

Creative work should be encouraged right from the commencement of the child's school life. This will take different forms, but teachers should always have in mind the developing of the creative abilities of his pupils in every subject. We cannot expect every pupil to be creative in every subject. But we should expect most pupils to be creative in at least one direction. In order to find what that direction is, in the case of each pupil, it is essential for the teacher to encourage and give opportunities for creative work whenever and wherever he can. Some subjects give more opportunities than others. But every opportunity should be taken. A general syllabus of creative work for each subject where it is possible, right through the school course, should be made out similar to the one suggested in connection with the Mother Tongue (see page 123). Craftwork of various kinds will

naturally have a prominent place right through all grades of schools. In rural areas, Agriculture, one of the most constructive subjects in the syllabus, should figure prominently, and should be led up to in primary schools through Nature Study and the cultivation of flowers and vegetables. Needless to say Agriculture and Nature Study should be taught in a practical way, with the pupils actually working on the land, on a farm, or at plots, and not doing their agriculture busily sitting at a desk, copying down notes or listening with half an ear to a lecture.

The question of languages in India is a vexed one, and the difficulty over languages is one of the causes of the over-emphasis on the academic side of education. Except for those who are going to specialize in some work where classical languages are needed, no child should be compelled to take a classical language as part of his school course. Where, as in some cases, a student cannot go on to his B.A. degree unless he has taken a classical language during his High School course, pressure must be brought to bear on the Universities to change their regulations.

The unfortunate pupil, in some places, has the burden of four languages, which is enough to ruin any kind of education. He has a modern Indian language, which may or may not be his real Mother Tongue. If it is not, as in the majority of cases, in the Panjab, then he has his real Mother Tongue which he uses at home and everywhere else except in school. Then he has English and a classical language. If we are to secure the kind of education which we aim at, then the number of languages for the very great majority should be reduced to two; a modern Indian language which should, of course, if at all

possible, be the true Mother Tongue, and English as a second language. And in the teaching of these languages creative work should receive a great deal more emphasis than is given to it at present.

Mathematics again, through Middle and High School, should be taught from a much more utilitarian point of view than at present. The great majority of people require to be able to use the four main rules quickly and accurately. A great deal more attention to training in the accurate use of addition, subtraction, multiplication and division, particularly through training in mental arithmetic, would be of much greater value to ninety-five per cent of people than what they learn at present about geometry and algebra, knowledge which they forget as soon as they leave school, unless they are in certain types of work. The teaching of mathematics should be regulated by the requirements of the vocations taken up by pupils. There should be a certain minimum closely related to the ordinary needs of every-day life which every pupil should take, and after that, when the high school stage is reached, those who need more can specialize in the particular branch they need. But at present a great deal of utterly useless and unnecessary work is done by large numbers of pupils. The time taken by this work could much more usefully be put into other forms of study.

Every pupil, on the other hand, should be encouraged to take science. In the middle stage this should take the form of what is known as general science, giving a general introduction to the various branches of science. In the high school stage, at least during the final two years, pupils should specialize in two particular branches. But

it is very important that every one in the country should understand something of the place of science in the modern world, of the social effects of the progress of science, and should catch the scientific attitude to life. Although this can be inculcated in connection with other subjects it is perhaps easier to impart it through the study of science. We must add the proviso that science must be properly taught, and that full opportunities must be given for experimenting and for using the scientific method. But science should be compulsory for everyone in the middle stage, as it is the foundation for so much of the technical side which will come later, and even for those who go to the commercial or academic sides, a knowledge of general science cannot fail to be useful in later life. Some knowledge of science, and an appreciation of its place and influence in the world, is essential for culture.

History is another subject, the importance of which it is difficult to over-emphasize, and which is especially necessary for those who do not go to the academic side in the High School. Pupils on the academic side will usually have history. But it should be taught right through the middle course, and during the first year of the high school course. In fact, there is no better subject to form part of the academic work which will be done by those who are specializing on the technical side. Again, we have to enter a caveat. History is essential only if properly taught. History, as we have it in most Middle Schools at present, is only a burden with neither cultural nor any other value. History should be so taught that the pupil begins to understand the place of his own country in relation to others in the story of human progress; that he under-

stands the real contribution his country has made to the progress of mankind ; that he can begin to see his own country against the background of world history ; that he begins to get some idea of the great movements of history ; that he begins to see how, through a study of history, he can learn from the mistakes men have made in the past, and how to avoid those mistakes in future ; that he begins to get some idea of how the present state of society has developed, and of how present situations, which have their roots far back in the past, have arisen. This means that the history syllabus should consist of world history along with Indian history, and, further, it should be taught on concentric lines.

No subject in the curriculum can be of more value than history for the purpose of teaching democratic ideals, or for directing the thoughts of pupils along lines which will help them to develop into good citizens, for teaching true ideas of greatness and for helping them to understand the conditions of the modern world. But these benefits depend on its being rightly taught. Lists of dates and accounts of wars and the conquests of various kings will not be of any value.

There is a good deal of controversy on the advisability of making 'civics' a separate subject in the curriculum. We do not put 'ethics' into the curriculum but every school would claim to teach ethics, though they would not use that word. Can we not teach civics without having it as a separate subject ? The idea of having civics as a subject in school is to educate the pupil to be a good citizen. This means, in a democratic state, educating the pupil to take his share in the work of government, be that share big or small. This is best

done by enabling the future citizen to be a citizen of his school world in a real way. In other words, civics is best taught through the corporate activities of the school, self-government particularly, but also through co-operation in any of the corporate activities of the school. Information may have to be given concerning civic institutions and about current events, but this is better done incidentally, as such things come up in connection with different subjects, and through 'current event' periods once a week, or through occasional lectures from those outside who are engaged in various civic activities e.g. magistrates, police officials, co-operative department inspectors, doctors, and so on.

'I shall only speak of education for the ordinary civic duty of the ordinary citizen as such education is given or may be given in schools; but I would remind you that I have said that half of such education, or even more, can come, and does come, after school. But what of the school, and what of the things that can be done in the school? First a master can give the civic incentive, just as he tries to give the moral incentive; and he can give it in the same quiet and unobtrusive way. It is said that a burnt child shuns the fire. It may also be said that a preached-at child shuns the thing which has been preached at him. These incentives, these practical drills, are matters for delicate handling and not for frontal attacks. Secondly, a master can give not only the incentive to civic action, but the necessary stuff of civic knowledge which is needed for wise civic action. . . . . What I have in mind when I talk of the teaching of the necessary stuff of civic knowledge is something that will best come in, or flow out of, existing

parts of the curriculum. It can be given in connexion with English, Geography and History ; at any rate if these subjects are not too much formalized and compartmentalized as separate specialisms. . . . . For instance, another thing we should all want to see is some understanding of our institutions,—social as well as political, the trade union as well as the cabinet—but of our institutions in connexion with the things they have done, and may be expected to do, and not as hollow shells. To understand institutions in that way is to understand them as part of the historic process and in the light of their historic setting—in other words, to understand them in history and as part of the study of history'.<sup>1</sup>

Finally, the curriculum of a creative school must have a place for art work right through all the grades of the school from when the child first comes to school, till he is ready to go to the University or to the Polytechnic. This does not mean to say that every pupil will, particularly in the later stages of school life, take art work. But the opportunity should be there for every pupil to do art work. The present stereotyped 'drawing' is as a rule not art. It is valuable enough in its own way, and necessary as preparation for certain vocations. But let us not confuse it with creative art, which is a very different thing from the subject of 'drawing.' Let there be drawing by all means. But let us also have provision for really creative art work. As well as this, there should also be provision for craftwork right through the school, from the time when craftwork can be begun until the pupil is ready to go on to the University.

<sup>1</sup> Ernest Barker. *Education for Citizenship*, pp. 15-16, Oxford University Press.

Here also we will not expect every pupil to take the same craft. But if we have a number of different crafts taught in the school, it is possible for every pupil to do something at one craft at least. Definite provision for this type of creative work should be a feature of the future curriculum of every school in the country.

#### D. EXAMINATIONS

When discussing the curriculum, the matter of the domination of the University over the curriculum of Secondary Schools was not mentioned. This is one of the most unfortunate features of the present system, and one of the things which we shall have to get rid of if we are to achieve the type of education which we need to produce citizens who will be fit for democracy. While it may be admitted that the University has the right to set its own entrance examination, and to test as it thinks best those who wish to be admitted to it, it is quite outrageous that the University should be allowed to go further and, by means of its Matriculation examination, dictate the whole High School curriculum and also, to a large extent, because of the examination bogey, its teaching method. Yet this is precisely what the Matriculation examination enables the University to do at present. It may be doubted, in passing, whether the present Matriculation examination performs even the function the University fondly expects it to do. It is more of a money making concern than anything else. But it is certainly quite out of place for it to loom so large on the Secondary School horizon as it does, and for

it to give the University the determining say in the curriculum which it does.

The final examination given at the end of the High School course should not be one set by the University. It should be a general departmental examination in which there will be different groups of subjects. Those proceeding to the University will take one group, that laid down by the University as necessary for Matriculation. That is, the University can lay down its own requirements. Those proceeding to vernacular teaching will take another group. Those proceeding to commercial work another group. Those proceeding to polytechnics will take another group, and so on. But this examination should be conducted by the Education Departments concerned. The University may appoint its own examiners for its own Matriculation group if it wishes to. But this group would be very much reduced, as it would comprise only those who wished to go on to the University. At present every pupil completing the High School course has to take the University examination, irrespective of whether he is going back to the land, into an office, into a factory, or on to the University. With the departmental examination suggested each pupil would take an examination which had some relation to what he was going to do. And such an examination would have the great advantage of freeing the Secondary Schools from the dead hand of the University, and of giving them some chance to escape from the purely academic type of education which is at present forced on them by the domination of the University.

As a matter of fact, departments should insist on some recognition being given to creative work in the final

school leaving examination, whether pupils take the Matriculation part of it or some other group. There should be credit given for creative work, which could be examined just as practical science is examined at present. Work could be submitted by pupils along with records of what they had done during their school course. Such creative work could be of any type. It might be craftsmanship of different kinds. It might be art work. It might be creative work in the shape of stories or plays or dialogues written in the mother tongue. It might take the form of practical work in Geography and in Agriculture. There should be a wide range allowed to pupils. But creative work of some sort should form part of the final assessment of pupils when they leave school.

It goes without saying that examinations are the enemies of creative work, at least as they are usually conducted. The big external examination puts a premium on blind following of a set syllabus and on rote memory. Some of these things can be remedied if the right kind of paper is set. Teachers usually teach for the kind of examination paper they know their pupils are going to get. This is but natural. If the papers set are such that questions can be answered, in the main, only by pupils who think for themselves; if questions, the answers to which call for memory work, are reduced to a minimum; if great store is set on practical work, then a great deal of the bad effect of the external examination would disappear. Such reforms will meet with a great deal of opposition from many teachers and most pupils. It is easier to pass an examination if all the pupil has to do is to learn material by heart. Pupils know this, and usually resent any efforts to make any change. But

until it is realized that the main function of an examination should not be to test the examinee's knowledge of facts, but his ability to use facts, and until a vital change can be made in the type of examination papers in accordance with this principle, external examinations will continue to be the enemies of creative education. Papers should be set so that there would be no objection to pupils having their books in the examination with them. The examiner should be trying to find out how the pupil can use his books, not just whether the pupil has mugged up what is in the books. When we get examinations of this sort, then teaching will greatly improve, and the pupils who go through our schools will be far better equipped mentally to play their part in the democratic state.

#### E. EXPERIMENTING

In any creative organization of the educational system of a country, there must be an important place for experimenting, and experiment should be encouraged. There should be a place for experimental schools, that is, schools with a specially qualified staff, or at least with a specially qualified headmaster who has some good assistants where educational experiments are one of the normal activities of the school. Such experiments should be guided and supervised by members of a group of officers of the department specially detailed for the work. They will naturally be men and women who have been trained for this type of work, and should be attached to the Training College or Colleges of the Province. The Training College would be their headquarters, but their work would extend

throughout the province wherever qualified schools were carrying out experiments. The work of this group of experimental supervisors would be to draw up a plan of an experimenting campaign, and to assign to different schools the particular experiments they would undertake during a year or any unit of time considered sufficient. They would take into account the circumstances of a school, the local conditions, the particular qualifications of the headmaster and members of the staff, and the desires of the staff, in assigning experiments. But the result of such a body would be, firstly, the encouragement of experimental work, secondly, the coordinating of what was being done, instead of the utterly haphazard way in which things are done at present, and thirdly, better work, done under expert supervision, the results of which would therefore have much greater value than anything done at present.

Such a group of experimenting supervisors would always have among their number trained psychologists. There is a wide field for the educational psychologist in India, and no really effective system of creative education can be developed without the help of the trained psychologist. There are many ways in which the service of such people is needed.

1. Work on intelligence tests is needed, particularly on group tests.
2. Work on attainment tests; working out tests which will enable teachers to know whether their classes are up to the standard in different subjects.
3. Vocational tests, to enable teachers to give advice to parents, and to have something objective on which to base their recommendations as to a pupil's future.

4. Work on understanding the child. A great deal along this line has been done in the West. But the Indian child is not the European child. Environment, heredity and conditions of life are quite different. Though we may have a psychological foundation of the personality which is the same for all human beings, yet the development is not the same. Methods of dealing with 'difficult' children, successfully used in England, will quite probably not be successful in dealing with the same sort of difficulties in Indian children. At any rate, we need proof, one way or the other. We need experimental work on the social and intellectual development of Indian children.

5. The establishment of Child Guidance Clinics. A start has been made with this type of work, but it needs to be greatly increased, and such clinics should be in every district. The teacher is not a trained psychologist, however interested he may be in psychology. When problem children come along, he has neither the experience, knowledge, nor time to deal with them as they should be dealt with. The establishment of such clinics should be an important feature of any creative organization of education.

6. A study of the psychological characteristics of Indian children is needed. Here again, a great deal has been done in the West, but comparatively little in India. Have we any proof that the psychological characteristics usually shown by children of a certain age in England will be also shown by children of the same age in India? We need information based on experiment as to the proper ages at which to begin certain subjects or certain parts of subjects, as, for instance, arithmetic.

7. The effect of social and economic environment on psychological growth and development should be studied. We have to conduct research into the psychological development of the individual from two sides, firstly, by observation of the individual, and secondly, by research into the effect of environment on that individual. We need definite research into the effect of social conditions on the individual. Otherwise, in seeking to improve and help the individual by changing his environment we are working in the dark.

8. Psychology in the service of teaching method should receive a great deal of attention. There is a definite field for work in connection with teaching methods, where psychology can be of great service.

A group of experimenting supervisors, including trained psychologists, as I have suggested, could be of invaluable service to education as a whole, to teachers in training, and to teachers in service. No creative organization of education can do without such organized experimental and psychological work.

## CHAPTER VII

### *RELIGION IN EDUCATION*

IT is rather extraordinary that in the Report of the Central Advisory Board, on which education for the next 40 years is to be based, there is no mention of religion. It is true that in the introduction to the report there is a reference to the subject, and, as a sort of after-thought, a committee has been appointed to go into the whole question of religious education. The fact remains,

however, that this subject is not dealt with in the report itself, nor are there any recommendations on the subject. In the introduction the reference is as follows.

'The question of religious education, however, falls into a different category. The importance which the Board attach at all stages of education to the training of character has already been stressed. There will probably be general agreement that religion in the widest sense should inspire all education, and that a curriculum devoid of an ethical basis will prove barren in the end. The board certainly envisage that private schools conducted by denominational and other bodies will have their appropriate place in a national system, provided that so far as secular instruction is concerned, they comply with the conditions, and reach the standards, prescribed in the case of State Schools. It will be for the responsible authorities to consider the more difficult question of the facilities which could or should be provided for those children in State Schools whose parents desire them to receive dogmatic religious education. At the same time the Board feel that it may be useful to lay down certain general principles for guidance as to the best way in which the whole question of religious education should be approached and they have accordingly appointed a special Committee for this purpose.'

From this statement three things seem clear.

1. The Board looks on religion as something which can be tagged on to an already complete scheme of education. Religious instruction is an extra which can be added on to the curriculum, but which is not a vital

<sup>1</sup> Report of Central Advisory Board of Education, p. 4.

and integral part of it. We can have a scheme of education without religion being considered.

2. There is a confusion of thought on the subject of ethics and religion. Ethics and religion seem to be equated. There seems to be no idea that religion is something which, while including ethics, is far greater and deeper than ethics. Ethics we can teach as a subject. But this is not religion.

3. It seems to be assumed that religion has little or nothing to do with what is called the building of character. Now character is simply the quality of the personality, and if the spiritual side of the personality is ignored, naturally the quality of the personality will be vitally affected. Religion affects vitally the ideal which determines character, and without religion this ideal will not be such as to give a worthy quality to the personality. In other words, character depends on religion, or on the lack of religious spirit. We cannot expect to do any real character building if we ignore religion.

The statement of the Board that 'religion in the widest sense should inspire all education' is unimpeachable. Using the word 'religion' to stand for the spiritual values of life, and for the relation of the human personality to the divine, and the working out of that relationship in dealings with other human beings, it is true to say that all education must be inspired by religion. But this cannot be accomplished by tagging religious instruction, especially 'dogmatic religious education,' on to the curriculum as a sort of optional extra. Religion must supply the whole attitude and dynamic of the education that is given. It must be

woven into the whole life of the school, expressing itself in every activity of the school. It must be emphasized again that I am not using religion with any political or communal connotation.

A school is religious, and a system of education is religious, not because some periods in the week are devoted to religious instruction, or because the managing committee happen to belong to a certain religious community. It is religious when the relationship of headmaster to staff, of members of the staff to one another, and of both headmaster and staff to pupils is permeated with the spirit of God. The mere staffing of a school with those who profess a certain religion, Hindu, Muslim, Sikh or Christian, does not make that school religious, or mean that the education given there is inspired by religion. A school in which the education given is inspired by religion, whatever the type of religion professed may be, is one which is entirely different in quality, in kind, from a school where religion is ignored. There is a different foundation for all the work that is done, a different attitude to life because of the definite relationship to the Divine which exists in the school. This will show itself not only in periods of religious instruction, which there will be, but in every class-room, and in every subject. The whole atmosphere of a religiously inspired education is different from that of a secular education.

This is because there is a quality of life in the teachers which gives a new attitude towards the problems of life, which inspires a creative relationship with pupils, which gives a scale of values all of its own, which gives a goal different from that otherwise usually accepted for life,

which provides a dynamic stronger than any found elsewhere. This quality of life, this atmosphere, this scale of values, depends on the life of each individual teacher; not so much on what he teaches, as on what he does; not so much on his precepts, religious or other, as on his practice in everyday life.

It is religion which gives the necessary unity to life, and which therefore provides the basic correlation of subjects in the curriculum. It is the religious attitude to life, or if you will, the spiritual attitude to life, which provides man with a goal and an ideal which unifies the personality and all the activities of the personality, individual and social. It is the religious attitude which enables man to place in the forefront of life, goodness, beauty and truth as *the* values of life, which come before all others, and which form the norm for all he strives to be and do. It is through religion that man can view life as a whole, and can determine on a scale of values which, if accepted, will bring harmony to the personality, and give real meaning to all experience.

It is only as children are led to develop this spiritual attitude to life, that they will develop the faith on which a true democracy depends, and without which it will surely fail; that is, the faith that goodness (which includes love), beauty and truth are the greatest things in life, that they alone are worth striving for, and that in our efforts to attain and establish these in individual lives and in society, there is a Power which helps us and guides us, a Power, moreover, whose purposes we are helping to fulfil as we use our bodily, mental and spiritual strength to bring goodness, beauty and truth into our own lives and into the lives of others.

Opinions and beliefs as to the nature and character of this Power, which most people call God, will differ, and differ fundamentally, as witness the different religions in the world today. And the different conception of the nature and character of God will affect our conception of the content and nature of beauty, goodness and truth. But the essential religious attitude which places spiritual values first, and sees in the real nature of them the true goal of humanity, however different the means taken to realize them, is common to the best of all that is found in all religions. It is this attitude to love and truth, apart from our individual ideas of how to attain them, or how God deals with us in our effort to do so, which must be the foundation of real democracy, securely planted in the hearts of all citizens. It is this attitude which must be the real correlating principle in our school work, and the inculcating of which must be the final aim of all we do.

Now to have this spiritual or religious foundation for our work, we need a definite attitude on the part of teachers. It is impossible for any State system to insist on this attitude or to assess it. Hence, the great importance of preserving the place of the private, the aided, school in the educational system of the country. While one would endorse strongly the proviso that, as laid down by the report of the Central Advisory Board, such schools should measure up fully to the standards of education laid down by the State, yet, granting this, just because of the opportunity the private school has to make the truly religious attitude the foundations of its work, and because of the dynamic that it thereby supplies for character, it is imperative that the big place occupied by

such schools in the educational system of the country should be preserved. They do, or at least can, perform a service to the country that it is very difficult for a State system, especially in a country such as India, to do. For we need an education of which religion is a vital, integral part.

There are other reasons for giving aided schools a strong place in the educational system, especially if we wish to educate for democracy. They can provide experimental schools, they can form a bulwark against excessive departmentalism and regimentation, and they can come closer to the people who use them. But above all, their great contribution is in the sphere we have been considering, that of the spiritual side of life. This means, as I have already pointed out, that members of staffs must be carefully selected. One could never claim that at present private aided schools are doing all that I have indicated they could do in connection with inculcating a truly religious spirit. But the possibility is there, as it is not present in the case of State Schools. There is the obvious danger of communal schools which cater for the pupils of one community only. Communalism, of course, is not religion in any true sense of the word. One reform which is badly needed is that there should be a number of pupils of all communities in every school, wherever possible. Even if a school is predominantly for pupils of one community, there should be in it at least twenty-five to thirty per cent of pupils from other communities. This need not affect the essentially religious basis of the work done in the school, nor of course need it mean anything in the shape of proselytism from one religion to another.

Finally, I would like to refer again to the quotation on page 89 from Dr. S. Radhakrishnan in which he stresses the need of faith. This is essential in any education for democracy, in any creative education. We must inculcate a faith in those who are growing up. Without this faith in goodness, beauty and truth, in the supremacy of spiritual values, in other words in God and in man, democracy can never be successful. True religion will supply the dynamic which will enable those who go through our schools to use all their powers in the endeavour to create a new earth. Without such a dynamic, nothing of what we have been considering is possible. Neither will the teacher be able to do his part nor will the pupil be able to use his powers. The reason for the extraordinary success of the Communist experiment in Russia was the compelling faith, which, however godless its exponents tried to make it out, was in reality a religious faith, which sustained them and drove them, until they emerged with a large measure of success. In the same way, if India is to be revolutionized as was Russia, if democracy is to be established in all parts of life in India, if equality, freedom and fraternity are to be the guiding principles of the Indian life of the future, then we must inculcate in those who are to be the future citizens of the country, a faith, which we can only describe as religious, which will enable them to endure the trials of a time of change and transition, to persevere in the face of opposition and conflict, to keep their eyes always fixed on a goal, the reaching of which will mean a better and happier life for the ordinary man and woman. This is a faith which will result in action, as well as thought and feeling, which will inspire,

direct and reinforce the powers of the personality, and provide an ideal which will co-ordinate all effort. It is a faith in God and man which will inspire to devotion and dedication of life to the cause of the realization of the great freedoms, and of the establishment of goodness, beauty and truth throughout the land.

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